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MINUTES

OF THE

NORTH-CAROLINA CAPE-FEAR

ASSOCIATION;

HOLDEN AT

BEAR MARSH MEETING-HOUSE, Duplin County.

Friday, October 31st, 1806.

1. ELDER JOB GOODMAN delivered the introductory Sermon to a large audience, from MARK XVI, 15, *And he said unto them, Go ye into all the world, and preach the Gospel to every creature.*

2. After divine worship, proceeded to business.

3. The Association was opened by prayer, by Elder BAKER.

4. Elder BAKER chosen Moderator.

5. Brother Samuel Buxton, Clerk.

6. Elder LEWIS WHITFIELD a Delegate from Neuse Association, took a seat among us, and by him received a letter of correspondence.

7. Brethren Joseph Thames and James Mathias appointed as a committee of Finance, to receive the contributions, and make settlements.

8. Elder WELLS presented the circular letter: Was read and received.

9. Elders ABRAM BAKER, WILLIAM THAMES and LEWIS WHITFIELD, appointed a committee

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to examine and revise, if need be, the Constitution and Decorum presented by Brother Needham Whitfield.

10. Appointed to write correspondent letters to the following Associations: Elder OLIVER, to Neuse; Brother James Rarden, to Kehukee; Elder THAMES, to Raleigh; Elder WELLS, to Sandy Creek; Elder BAKER, to Charleston.

11. Adjourned until to-morrow 10 o'clock, A. M. by Elder LEWIS WHITFIELD.

Saturday, November 1.

Met from adjournment. Opened by prayer, by Elder THAMES.

12. Elder WHITFIELD from the committee appointed to examine the Constitution and Decorum, reported, that it is thought most advisable for the said Instruments to remain in their first state; and the same is therefore approved.

13. This Association taking under their consideration, an Impeachment of high crimes and misdemeanors on the Journals of the Senate of the last General Assembly of the State of North-Caroliona, against Elder BAKER; upon which Elder BAKER, who as Moderator was requested to vacate his seat during the time of investigation of the same; upon which Brother Joseph Thames filled his seat as Moderator pro tempore.

14. This Association believing said charges to be unjust and injurious to the Baptist Society, Resolved, That Elders FRANCIS OLIVER and JOB GOODMAN be a committee to draw up a petition directed to the Honorable General Assembly of said State, requesting them to relieve Elder BAKER from such Impeachments, as they in their wisdom shall think proper.

15. Received a letter of correspondence from our Sister Raleigh Association, with a number of

their Minutes, as a token of their love; which was distributed accordingly.

16. Received a number of Minutes from our Sister Charleston Association, in token of their love; which was distributed also.

17. Resolved, That the next Association be holden at the Seven Miles Meeting-House in Sampson County, and that it begin on Saturday before the first Lord's Day in November 1807. Elder Job Thigpen is requested to preach the introductory Sermon.—In case of failure, Elder Ezekiel Bryan. Worship to begin at 11 o'clock A. M.

18. Elders Abram Baker and Francis Oliver are requested to attend as Delegates to the Neuse Association, to be holden at Fort Barnwell Meeting-House in Craven County, beginning on Friday before the third Lord's Day in October 1807; and Elder Thames to Raleigh Association.

19. Elder Job Goodman is requested to write a circular letter for the next Association, upon any religious subject.

20. Elders Whitfield, Wm. Cooper & Thames, appointed to preach to-morrow. Worship to begin at 10 o'clock A. M.

21. The committee of Finance reported as followeth:

Received from Brother Needham Whitfield, the Treasurer of Neuse Association, as being our one half of the sum remaining after paying all expences last year,	£	9	12 6
Received from 14 Churches this year		17	15 6
Now in the Treasury,	£	27	8 0

22. Brother Samuel Buxton is appointed Treasurer.

23. Adjourned until Monday 10 o'clock A. M. by prayer by Elder WHITFIELD.

Lord's Day, November 2.

The Brethren appointed to preach met a large audience. THAMES preached from Micah IV, 6, 7, COOPER from St. John XIV, 19, WHITFIELD from 1 Kings VII, 23, 24, 25, 26. And we hope and trust that a divine blessing followed the labours of the day.

Monday, November 3.

24. Met from adjournment. Opened by prayer, by Elder WM. COOPER.

25. The Brethren appointed as a committee to draw a petition for the relief of Elder BAKER, presented the same. It was read, and was approved of, and was signed by the Moderator pro tem. and Clerk.

26. The corresponding letters to our Sister Associations were presented, read and accepted.

27. Brother Samuel Buxton is requested to prepare these Minutes for the press; have 400 copies printed; 200 of which are to be distributed among the Churches in proportion to the number in each Church, of their members; and the remainder to the Associations.

Adjourned by prayer, by Elder OLIVER.

The Members from each Church marked or distinguished thus, Ministers in Small Capitals, unordained Preachers in Italicks, Ministers not present thus,* Churches with no Pastor thus, —

ABRAHAM BAKER, Moderator.
SAMUEL BUXTON, Clerk.

State of North Carolina Lafayette

Counties and Churches.	Ministers & Delegates	Pa tis
1. Bladen, Beaver Dam.	WILLIAM COOPER, James Jesop,	1
2. Bladen, Seven Creeks.	JOB GOODMAN, John Best,	1
3. Brunswick, Levingston's Creek.	EZEKIEL BRYAN,* Zachariah Murrell,	1
4. Brunswick, Lockwood's Folly.	ABRAHAM BAKER, *Absalom Robins*,	
5. Cumberland, Cape-Fear.	WILLIAM THAMES, Joseph Thames,	1
6. Duplin, Bear Marsh.	FRANCIS OLIVER, James Rarden,	3
7. Duplin, Muddy Creek.	JOB THIGPEN, *Joseph Johnston*,	2
8. New-Hanover, Bull Tail.	WILLIAM WELLS, Samuel Buxton,	
9. Onslow, New-River.	*Jesse Webb*, Jacob Wood,	1
10. Robeson, Ashe Pole.	ISOM PITMAN,* Noah Pitman, Daniel Loe,	1
11. Robeson, Saddle Tree.	WM. HAWTHORN* Jesse Falk, Dennis Lenon,	9
12. Sampson, Cohary.	FLEET COOPER, James Matthias,	3
13. Sampson, Mingo.	AARON MOORE,* William Layton, Eden Dudley,—	
14. Sampson, Seven Miles.	Alexander Benton, David Grantham,	7

...m fourteen Churches.

Rec'd. by letter.	Dismissed by letter.	Restored.	Excommunicated.	Deceased	Number.	Sums contributed.
	3			2	68	£ 2
2				4	83	15
1	3			3	51	10
				2	44	1
5		1	4	5	120	2
1	21		3	3	178	1 7 6
		1	4	2	184	1 15
2	2		1	3	56	1
1	3		2	2	68	1
5	3		1		110	2
2			1	2	109	2
	1		3		196	1 10
1	1		4	2	94	15
2	5	4	7	1	100	1 3
22	42	6	30	31	1563	£ 18 15 6

The Cape-Fear Baptist Association, assembled at Saddletree Meeting-House, Robeson County North-Carolina, October 1805,

To the Churches they represent, send greeting.

DEAR BRETHREN,

THE annual addresses contained in the minutes of the several Associations, have furnished you with treatises on very important subjects, both in doctrinal and practical Godliness. Permit us to stir up your pure minds by way of remembrance, while we inculcate at present on your minds the great duty of humility, highly recommended and enforced by our blessed Lord and his Apostles, and is that grace which adorns the Christian Profession, it being the greatest imitation of him that came down from heaven, namely, the Lord Jesus Christ, who is the Christian's life and hope. To repeat all the scripture pertinent to the subject, would be to transcribe a considerable part of the New Testament—for a compendium read Mat. 18th chapter, Mat. 20, 20—28 Luke 18, 9, 14 Phil. 2d, 5, 9, 1 Peter 5, 5, 6, James 4, 10. The import of humility may be gathered from the afore cited scriptures, and others to the same effect.

1. With respect to God, it views him in his divine perfections; acknowledges his supremacy and sovereignty, with a subjection to his will.

2. Self abasement or a lowly mind, a consciousness of defect or imperfection in ourselves, is a property of humility; and as every virtue has its contrary vice, and where a duty is commanded the contrary sin is forbidden, let us glance at the opposite for the better illustration of the amiable grace of humility, the opposite of which is pride. This sin got early birth in the world; it appears

to have had a powerful influence in the fall of man, Gen. 3, 6. The baneful effect is spread through human nature, so that pride is not a novel thing in the world; but as it principally resides in the heart, it is not at all times apparent to the human mind. It manifests itself in the outward behaviour in different ways; it has a tendency to promote self, and is dishonorable to God. The opposite of this is humility. But is there any occasion for Church Members to be cautioned with respect to pride? No doubt there is such a thing as spiritual pride; the Daughters of Zion are haughty. There was a reasoning amongst the Disciples who should be greatest. Our Lord's admonition to be humble was principally to his followers. To excite to humility, know that it is what the Lord requires of you, Micah 6, 8. And we can inform you on warrantable grounds, Isa. 57, 15, that with the humble the Lord will dwell, by his soul reviving, heart comforting presence. The poor in spirit are heirs of a blessing that contain in it a kingdom, and that the kingdom of heaven. The humility we recommend is not the product of nature, but the fruit of the spirit of Christ, who says "Learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls."

Beloved Brethren, we claim no dominion over your faith, but wish to be helpers of your joy. Do not imagine that our present address is calculated or designed to deprive you of Christian Liberty; we only think it needful to subjoin the Apostle's exhortation, Use not liberty for an occasion to the flesh, but by love serve one another; let each esteem others better than themselves. The Lord will beautify the meek with salvation. Your suffering time will soon be gone, ye humble souls; exaltation will succeed; a rest remains to

the people of God. O, the glorious scene! where there is day without night, joy without grief, pleasure without pain. Eternity crowns the bliss. Grace be with you all. AMEN.

WILMINGTON; printed by A. HALL.

For printing this, 15 dollars.

1807

verse. *With the mind, I myself serve the law of God, but with the flesh the law of sin.* Solemnity seemed to appear in almost every face, and we trust and hope that the labours of the day, will terminate greatly to the glory of God and good and comfort of many souls.

MONDAY, *November* 2.

Met from adjournment.

15. Association opened by prayer, by Elder William Wells.

16. The Brethren appointed to write correspondent letters handed them forward. They were read, and approved of, and signed accordingly, by Moderator and Clerk.

17. Brother *Francis L. Haynes*, is requested to write a circular letter upon any religious subject, by our next Association.

18. Appointed Brethren as a committee, to go and endeavour to reconcile some disputes in Elder Aaron Moore's Church, viz. Elder Francis Oliver, Elder Thames, Elder Goodman, Elder Brown, Elder Fleet Cooper, Brother *Feilds*, Elder Thigpen, who are requested to make report of their proceedings to our next Association.

19. Resolved, that our next Association be holden in New-Hanover County, at Moore's Creek Meeting-House; to commence on Saturday before the first Lord's day in October, 1808, at 10 o'clock.

20. Elder Job Thigpen is requested to preach the Sermon introductory, and in case of failure, Brother *Francis L. Haynes*.

21. The Brethren appointed as a committee of Finance to receive the contributions, and make settlements, report as follow :—

	£.	s.	d.
Ballance in the Treasury from last year	27	8	0
Rec'd. this year from 17 Churches	21	2	6
Total	48	10	6
For Printing the minutes and constitution and the *decorum*	8	10	0
	40	0	6
Paid Elder OLIVER as a delegate to *Neuse Association*	3	0	0
	37	0	6
Paid Elder THAMES, as a delegate to *Raleigh Association*	3	0	0
	34	0	6
Paid Brother Samuel Buxton, for his services in preparing the minutes for the press	5	0	0
Remaining in the Treasury	£ 29	0	6

22. Brother Sameul Buxton is requested to have 400 copies of these Minutes Printed *and distribute them as formerly.*

23. The Association adjourned by prayer by Elder THIGPEN, to time and place before mentioned.

(Signed)
FRANCIS OLIVER, *Moderator.*
SAMUEL BUXTON, *Clerk.*

CIRCULAR LETTER.

*The Ministers and Messengers that compose the Cape-Fear Association, to the several Churches they represent....*Send Christian love.

DEARLY BELOVED BRETHREN,

FOR a number of years past you have been addressed by way of a circular letter, in which time and way, your attention has been called to a number of agreeable and interesting subjects.—And as our last to you was on the Graces of Humility, which is so desirable, and which adorns and beautifies the Christian Professor, we think it most proper, at this time to point out to you, some of the marks of Pride, by which you will be better able to know whether you are the truly humble or not. Pride has its ebbings and flowings according to the high or low opinion that a person has of himself; it generally uses a great deal of flattery, and is fond of praise.—This too often is seen in professors of religion, particularly in some Preachers of the Gospel, who appear to leave the stage with an ear of attention to hear whether they are applauded or not. But it might be more proper to look for the fountain from which pride originates. Let the Scripture be our guide.—*Solomon* says in *Prov.* xii, 5, Every one that is *proud in heart is an abomination to the Lord.* Again in *Psalms* ci. 5, the Lord informs us that him who hath an high look and a proud heart, will not he suffer. From hence we may discover that pride has got a place in the heart, and is in some measure connected with all the other abominations that proceed from the sam

But pride will more plainly appear in the following particulars:

First. It is to be discovered in looks, *Prov.* vi. 17. Here the Lord names seven abominations, the first of which is pride, that is *a proud look*, which is *not comely* in any professor of religion, but has the worst appearance in a Preacher of the Gospel. Again, *Prov.* xiii. 10. *Only by pride cometh contention.* This also is an evil and produces evil effects, even to the separating very friends, while it has caused great coldness among brethren. Alas! is it not to be feared that too many professors among us, study the scriptures more for contention than any thing else, and daily manifest the same by asking questions and making enquiry what is the meaning of those things that they themselves are already instructed in. Such people must aim at contention, or intend to shew their own abilities, or wish to expose the ignorance of others. Take it which way you please, it has the appearance of pride. Such must have little respect to the command of the Lord, *Prov.* xvii, 14. *Leave off contention before it be meddled with.* Again, *Prov.* xvi, 18. *Pride goeth before destruction, and a haughty spirit before a fall.* From hence we may see the cause why so many professors of religion are so often falling into transgression and bring reproach upon religion, which they profess, and wound the cause of God. Then if pride be the cause of contention, and an inlet to destruction, we may conclude it is the mother of almost all evils. May we not conclude justly, that pride is the cause of so many persuasions of religion. Here the Deists took their rise,

he world. Pride
and neglect duty,
all conform to all the customs and fashi-
of the world, and is more apt to make an
uaintance with the great and popolar than
h the meek and lowly. Again, pride is apt
despise the poor, although the Lord *hath*
osen them to be heirs of his kingdom, James ii
5, 6.

For us to shew all the the marks of pride would far exceed the bounds of a circular letter; but be assured it is the oposite of humility, and will try to evade the cross, and carry God's dear children to dishonor their heavenly Father. But beloved, we are persuaded better things of you; and though we speak thus, we hope you are the contrite ones, with whom Jesus delights to dwell; that you are the poor in spirit, and as such heirs of the Kingdom of Heaven

Oh! brethren, if this is thy
fections on things above, no
and pray mightily to the F
enable you to mortify ever
and endeavour to abstain
of evil; and forget not t

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FRANK
SAMUEL BUXTON, Clerk.

WILMINGTON, N. C.

Printed by A. HALL.

MINUTES

OF THE

NORTH-CAROLINA CAPE-FEAR ASSOCIATION,

HOLDEN AT

MOORE'S CREEK MEETING-HOUSE,

IN NEW-HANOVER COUNTY.

Saturday, October 1st, A. D. 1808.

WILMINGTON:

PRINTED AT THE OFFICE OF W. B. HASELL.

1808.

MINUTES, &c.

1. THE Association met agreeable to appointment.

2. Elder THIGPEN, who was appointed to preach the Sermon introductory, met a large audience, and preached from 1 Tim. 3d chap. 15th verse: "*But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.*" We trust a lasting and divine blessing will follow the labors of the day.

3. Proceeded to business, agreeable to order.—Prayer by Elder GOODMAN. Elected brother Joseph Thames, Moderator; brother Samuel Buxton, Clerk; and brother James Rapheil, Assistant-Clerk.

4th. Appointed brethren Watkins and Wingate, a committee of finance, to receive the contributions, make settlements, and make reports.

5. Received reports from sixteen Churches, by delegates and letter, with their contributions, which will hereafter be annexed.

6. Received a new constituted Church in fellowship from Wilmington, by delegates and letter.

7. *Resolved*, That Elder WELLS prepare a circular letter for this Association, upon some religious subject, instead of the letter brother Haynes was to write, which has not come forward.

8. Agreed that brother William Wingate, brother John Larkins, and brother Samuel Buxton, be a committee to revise said letter, if need be.

9. *Resolved*, that Elder JOB GOODMAN be a delegate to Raleigh Association; also, to write and carry a correspondent letter—and that brother *William Wingate* write to Charleston Association, brother *Jacob Williams*, to Kehukee Association, and brother *Benjamin Davis*, to Flat River Association.

10. *Resolved*, that Elder CARTER, Elder GOODMAN, and Elder THAMES, preach to-morrow, Divine service, to begin at 10 o'clock, A. M.

11. Then adjourned, in order, till Monday, 10 o'clock. Prayer by Elder CARTER.

MONDAY, OCTOBER 3, 1808.

12. Met from adjournment, and proceeded in order.—Prayer by Elder THAMES.

13. Received a Church from Robeson county, into fellowship, by delegates and letter, by petition.

14. The brethren who were appointed to write the correspondent letters, handed them forward. The letters were read and approved of.

15. Elder BRYANT appointed to write the circular letter for the next year.

16. Brother Samuel Buxton is requested to write a short memoir on the death of Elders BAKER and OLIVER, and have the same annexed to these Minutes.

17. *Resolved*, that our next association be held at New River, Chaple Run, Onslow county, to begin the Saturday before the first Sunday in October 1809, to commence at 10 o'clock, A. M. and that Elder E. BRYANT preach the Sermon introductory; and in case of failure, Elder WELLS.

18. By reason of non-report from our committee sent

last year to Elder MOORE's Creek, the same now lays open for a future time for examination.

19. Brother Samuel Buxton is requested to prepare these Minutes for the press; have four hundred copies printed; three hundred of them he is to distribute among the Churches, as is usual, and the other hundred among our sister correspondent Associations.

20. The brethren appointed as a committee of finance, came forward with their report. It was examined, found correct, and ordered to be entered accordingly.

	£.		
21. Return by report, says, in the treasury from last year,	29	0	6
Contributed this year,	21	10	0
	50	10	6
Paid brother Samuel Buxton for his services,	7	10	0
	43	0	6
Paid for printing the Minutes for this year,	7	10	0
	35	10	6
Paid Elder GOODMAN, as a delegate to Raleigh,	4	10	0
	31	0	6
Paid Elder WELLS, as a delegate to Neuse,	4	0	0
Remaining in the Treasury,	27	0	6

22. The Association adjourned in order, to the place and time before mentioned, by prayer by Elder WELLS.

(Signed)

JOSEPH THAMES, *Moderator.*
SAMUEL BUXTON, *Clerk.*

LORD's DAY.

The brethren appointed to preach to-day, met a large audience. Elder CARTER preached from *Rom.* 4th chap. and 25th verse: "*Who was delivered for our offences, and was raised again for our justification.*" Elder GOODMAN, from *Philip*, 2d chap. & 13th verse: "*For it is God which worketh in you both to will and to do of his good pleasure.*" Elder THAMES, from the first and second *paragraphs* in the 47th chap. of *Ezekiel.* The spirit from above, we trust, gave liberty both to speakers and hearers; for it appeared that many were nigh to cry out, What shall we do to be saved? From which, we hope a divine and lasting impression will follow, so as to produce trust to the glory of our God, and good and comfort of Zion.

☞ In the following report, all ordained Preachers are in small capitals; unordained Preachers, in Italics; Ministers not present, thus *: Churches with no Pastor, thus †; Churches where no report is made, are left blank, and their number stands as last year.

Churches and Counties.	Ministers and Delegates.	Baptised	Received by letter	Dismissed by letter	Restored	Excommunicated	Dead	In full fellowship	Sums Contributed
1 Bladen Beaver Dam. ‡	*Wm. Kemp*, *Ben. Davis*,	5			1	1		81	£ 1 10
2 Bladen Seven Creeks.	Job Goodman, Edwd. Conner,	6	1				2	89	1
3 Brunswick Livingston Creek.	Ezl. Bryant, James Lewis,	1		1		2	1	51	1
4 Brunswick LockwoodsFolly. ‡	*Absolom Robins*, Wm. Wingate,	9		4			3	43	1 10
5 Cumberland Cape Fear	Wm. Thames, J. Thames,	78	1	3		2	3	212	1 10
6 Duplin Bear Marsh. ‡	Leven Wadkins, Durham Grady,	3		6		3	4	92	1 5
7 Duplin Muddy Creek	Job Thigpen, *J. Johnson*,	2		4		2	3	157	2
8 Duplin Limestone. ‡	*Jacob Williams*, James Rapheil,	3	1					35	15
9 Duplin Naghungo. ‡	James Rearden, Isaac Middleton,	2				1	1	30	1 5
10 N. Hanover Bull Tale	Wm. Wells, Saml. Buxton,	3					3	60	1
11 N. Hanover Wilmington. ‡	*John Larkins*, Peter Smyth,							20	10
12 Onslow Chapel Run.	Silas Carter, William Cox,	5	2					27	15
13 Onslow So. West. ‡	Jesse Webb, James King,	2		18	1		1	26	5
14 Robinson Ashpole.	Isom Pitman, James Pitman,	1	2		1	11	1	91	2 13
15 Robinson Saddle Tree.								101	
16 Bladen Big Swamp. ‡	J. Singletary, Elias Nichols,						1	33	1 5
17 Sampson. Cohary.	James Matthias, *Able Moat*, *	2		2		6	2	180	1 10
18 Sampson Mingo	*Charles Ingram*, * Moses Warrick,			2	2			75	15
19 Sampson Seven Miles. ‡	*David Grantham*, John Few.	1	3	8	3	6		88	1
		122	10	48	8	34	25	1491	£ 2 11 2

CIRCULAR LETTER.

The Cape-Fear Baptist Association, at Moore's Creek Meeting-House, New-Hanover county, to the Churches that compose the same—send Christian love.

DEAR BRETHREN,

Having you in remembrance, we send you this epistle on Christian patience. The holy scripture abounds in commendation of this grace—Heb. 10 & 36: "*For ye have need of patience, that after ye have done the will of God, ye might receive the promise.*" Patience is a waiting, enduring grace; it waits for the accomplishment of a promise. Thus it is said of Abraham, that after he had patiently endured, he obtained the promise—Heb. 6, 15. The apostle James represents this grace by the husbandman, waiting for the precious fruit of the earth, and hath long patience for it until he receives the early and the latter rain. The same apostle, treating on patience, says, "*Behold, we count them happy which endure*" Christians, in their pilgrimage, have need of patience: They have much in promise, but must wait for the full possession; and their entering into that bliss is through much tribulation. Many are the afflictions of the righteous. This was exemplified in the person of Job—says the apostle, "*Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful and of tender mercy.*" Ye have need of patience with respect to things temporal and spiritual; the due exercise of which will be useful in the duty of forbearance, forgiving injuries, loving enemies, and keeping

the unity of the spirit in the bond of peace. Patience stands connected with Godliness and content; which the apostle says, "*is great gain, having the promise of the life that now is, and of that which is to come: in your patience, possess ye your souls.*" Let patience have her perfect work, that ye may be perfect and entire, wanting nothing. There is a connection of graces helpfull to each other, and God is the author of every good gift.—Look to the Lord for the accomplishment of those great and precious promises; casting all your care upon him who hath cared for you; and we desire, brethren, that ye be not slothful, but followers of them, who, through faith and patience, inherit the promise. May the God of peace and love be with you.—*Amen.*

(Signed)

JOSEPH THAMES, *Moderator.*
SAMUEL BUXTON, *Clerk.*

MEMOIR,

Of our beloved brothers, Elder BAKER *and Elder* OLIVER, *who departed this life since our last association.*

YES, they are gone, for their seats with us are empty and their counsel lacking. They who were great men of God, who were much esteemed among the people, and often presided among the people in our assemblies; they who were faithful watchmen upon the walls of Jerusalem—yes, loving shepherds, loving husbands, loving fathers, loving to their neighbors and kind to their servants, both by example and precept; beloved citizens both in church and state—the great men are fallen! whose conversations were ever kind and address amiable; constant-

ly using arguments very prevailing—so that all who were intimately acquainted with them may say, yes, truly say, that they in all their interviews were truly lovely—for if there were any virtue and any praise, they thought on these things—whenever the eye saw them, it gave witness to them, and the ear heard them, it gave heed unto them.—But now they are gone to rest, from all their labors, so that their works may follow them.

They kept the bright character they had in view,
With an undoubted right:
By fair examples to assert their fame
Now when the tribute of our praise we give,
They by their worth to endless fame survive,
We cannot let pass, not to scan
The praise of these mighty men.
May we all with equal steps
Their track of virtue tread;
May we go on in all their noble parts,
And every virtue exercise their art,
For the world will much expect from us:
But let none the hallowed ways pretend to tread,
But what are by heavenly motives led.
We would to God that all our lives may be
Equal to theirs in love to God, with sincerity.
Oh that it might be the Heavenly father's gracious will
That young successors of their arts,
May share an equal portion of their skill.
Departed brothers, will you accept of praise,
Altho' now lying in your graves?
Oh might our performance worthier be,
For its scanty foliage is justly due to thee.

By order of the Association.
(Signed) SAMUEL BUXTON, *Clerk.*

MINUTES

OF THE

NORTH CAROLINA

Cape-Fear Baptist Association.

HOLDEN AT

NEW RIVER, CHAPEL-RUN MEETING-HOUSE.

ONSLOW COUNTY.

ON SATURDAY, SEPTEMBER 30TH, A. D. 1809.

WILMINGTON, N. C.

FROM THE PRESS OF W. S. HASELL.

1809.

MINUTES, &c.

SATURDAY SEPTEMBER 30 1809.

1. THE introductory Sermon, by appointment, was preached by Elder EZEKIEL BRANT, to a large audience, from II Samuel, XXIII Chapter, 5th Verse: "*Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things and sure: for this is all my salvation and all my desire, although he make it not to grow*". Seriousness appeared in almost every face; from which, we hope, a Divine Blessing will follow the words preached

2 After Worship, the Society proceeded to business; the decorum was read; the Association was opened, in order by Prayer, by Elder GOODMAN.

3 Brother JOSEPH THAMES was appointed Moderator, and Brother SAMUEL BUXTON, Clerk, and Brother JAMES RAPHELD, assistant Clerk.

4. Appointed Brethren WILLIAM COX and JACOB WILLIAMS, a Committee of Finance, to receive the Contributions. make settlements and report the same.

5. Visiting Brethren, from our different Sister Associations, were invited to take seats among us. Elder CHIPPEN, from South Carolina, Elder KOONCE, from Nues, Elder THAMES, from Cape Fear, Elder THOMAS from Raleigh all of whom came forward accordingly, and took seats.

6. Then received reports from seventeen Churches, through their Delegates, and letters

with their Contributions; a correct statement of the same, will, hereunto be annexed

7. The Circular Letter, for this year, was handed forward by Elder BRYANT. It was read and approved of.

8. Brethren were then appointed to write Corresponding Letters to our Sister Associations, viz: Elder THAMES, to write and carry to Raleigh Association; Elder DAVIS to Nues Association; Elder WELLS to Kehukee Association; Brother CHARLES MCALLISTER to Charleston Association and Brother JACOB WILLIAMS to the Flat River Association.

9. Received a Corresponding Letter from our Sister, the Nues Association, together with some copies of her Minutes, as a token of her love to us. The Copies were distributed accordingly.

10. Brother JOSEPH THAMES, is requested to write the Circular Letter, for next year Association.

11. Elder JOB GOODMAN was appointed to preach the Sermon introductory for our next Association, and in case of any failure, Elder BENJAMIN DAVIS.

12. Brethren appointed to preach To-morrow, Elder THAMES, Elder GOODMAN and Elder JAMES THIGPEN, from South Carolina

13. Then adjourned until Monday, nine oclock. Prayer by Elder THAMES.

SUNDAY OCTOBER 1st. 1809.

The Brehren appointed to preach to day met a large and extensive company. ELDER GOODMAN,

first on the stage, preached from II TIMOTHY II CHAP. 15 verse, "*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of Truth.*" ELDER THAMES, who followed him, preached from ZACHARIAH, the IVth CHAP. and 1, 2, 3, and 4th verses; ELDER JAMES THIGPEN, from the first Epistle of JOHN IVth CHAP. and the latter clause of the 8th verse, "*God is love*" Great liberty was given in speaking, and the audience appeared to be very solemn, from which, we think, the spirit from on high worked in many to the glory of God; for which we pray to Almighty God, to enlarge the borders of Zion in abundance.

MONDAY, OCTOBER 2, 1809.

14. Met from adjournment; the Association was opened, in order by prayer, by ELDER WELLS.

15. Resolved, that ELDER THAMES and ELDER GOODMAN visit all the churches in our bounds of this Association and preach in all their Meeting Houses regularly once in the year, they, the said brethren, are, hereby, requested in their travels to enquire into the cause of there being no Report from Saddle-Tree Church this year, and make report at our next Association; in case of failure in either of the said brethren, ELDER JOB THIGPEN is requested to fill said vacancy.

16. It is hereby requested, that every Church, belonging to our Association, consider the labors of the before mentioned visiting brethren, in their contributions to our next Association.

17. Then to signify, in their letters to the Association, their approbation or disapprobation, respecting visiting brethren as aforesaid

18. The brethren appointed to write the corresponding letters on Saturday, handed them forward for examination, which were read and approved of.

19. The Committee of Finance came forward with their Report, which was as follows, viz:

Amount in the Treasury from last year -	£.	27	0 6
Received this year - - - - - -		17	5
		44	5 6
Paid for printing the last year's Minutes, -		7	10
Paid the Clerk for his services. - - -		10	
Paid Elder Thames for his services, - -		4	
Paid Elder Davis for his services, - - -		3	
		24	10 [illegible]
Remaining in the Treasury, - - -	£.	19	15 6

20. Then received into this Association a new constituted Church by petition and Delegates, Onslow county, Everitt's Meeting House, which Church is comprised in the before mentioned Churches.

21. Brother Samuel Buxton is requested to prepare these minutes for the Press, have four hundred copies printed and distribute them as usual.

22. Resolved, that our next Association be held in Cumberland county, Cape-Fear Cedar Creek Meeting House, to commence on the Saturday before the first Sunday in October 1810, service to begin at 10 o'clock, A. M. Adjourned by prayer by Elder Goodman.

(Signed) JOSEPH THAMES, *Moderator.*
SAMUEL BUXTON, *Clerk.*

In this Report, all ordained Preachers are in SMALL CAPITALS, unordained Preachers, in *Italics*; Ministers not present thus*; Churches with no Pastors thus‡; Churches where no report is made —— and their number stand as last year,

COUNTIES AND CHURCHES.	MINISTERS AND DELEGATES.		BAPTIZED.	RECEIVED BY LETTER.	DISMISSED BY LETTER	RESTORED.	EXCOMMUNICATED	DEAD.	IN FULL FELLOWSHIP.	SUNS CONTRIBUTED	
Bladen.	Abraham Jessop,		2		2		1		80	1	
Beaver Dam.	Dempsy Everitt,										
2. Columbus	JOB GOODMAN,		3				2	2	88	1	
Seven Creeks.	Shadrack Wooten,										
3. Bladen	Thomas Hestor,	‡	2	2	1		1	1	33	1	
Big Swamp.	Jos Singletary.										
4. Brunswick	EZEKIEL BRYANT.		4	2		1		1	57	1	
Livingston.	*John Bryant*,										
5. Brunswick	*Samuel Bell*,		2			1			15	1	
Lockwoods Folly.	John Clewis,	‡									
6. Cumberland	Jo. Thames,		22		1	3	7	2	224	1	10
Cape Fear.	Charles M'Allister,										
7. Duplin	BENJAMIN DAVIS,		6	2	3			5	101	1	5
Bear Marsh.	Durham Grady,										
8. Duplin	JOB THIGPEN,		15	1	12		2	2	169	2	
Muddy Creek.	*Jo. Johnston*,										
9. Duplin	JACOB WILLIAMS,			1					36		15
Limestone.	James Raphield,	‡									
10. Duplin.	James Rearden,			2	2	1			31	1	10
Nahungo.	Edward Pearcell	‡									
11. New-Hanover	WILLIAM WELLS,		4	7	4	1	1		67	1	
Bull Tale.	Samuel Buxton,										
12. New-Hanover	Simon Sellars.	‡	6	2				2	24		10
Wilmington.	Reuben Everitt,										
13. Onslow	SILAS CARTER,		2	5	1		1	1	31		15
Chaple-Run.	Williams Cox.										
14. Onslow	*Jesse Webb.*		2	2				2	34		15
South West.	James King,										
15. Onslow	*John Gornto*,		5	6					26		15
Everits meeting H.	*Daniel Nixon.*	‡									
16. Robinson	—— ——								91		
Ash Pole.	—— ——										
17. Robinson	—— ——								101		
Saddle Tree.	—— ——										
18. Sampson	—— ——								180		
Cohary.	—— ——										
19. Sampson	Simon Hobbs			3	36		4	1	54		15
Seven Miles.	Alexander Benton,										
20. Sampson	*Shadrack Holly*,			2			2		72		15
Mingo.	Moses Warrick.	‡									
			75	37	62	7	21	19	1514	17	5
										£.	s.

CIRCULAR LETTER.

The Cape Fear Baptist Association, at Chapel-Run Meeting-House, Onslow County, to the Churches, that compose the same, send Christian love.

DEAR BRETHREN,

After entertaining you these many years with many choice and instructing subjects, we call your attention in order to stir up your pure minds, to remember that Great Command of our Lord "To watch and pray, least ye enter into temptation." 1st. The command is, watch now. Watching is being on our guard against temptation: Let us consider the Tempters, the World, the Flesh, and the Devil; now, when a soul is converted to God, it is a time of temptation, these enemies take hold of the remains of our corrupted nature and strive to draw us away, so as to dishonor God, wound his cause and people, and pierce our souls through with many sorrows. Our blessed Lord, being willing, that we should be saved from these sins, gives us this special command and example of watching against the tempter; as the Devil being the enemy of God, and the destroyer of our souls, Christ has overcome him by his blood, and brought this duty to us. Oh Brethren! Let us be found in our duty, and set a watch on the thoughts of our hearts, and on the door of our lips, that we think not evil in our hearts, neither speak unadvisably with our lips This is a duty of our Lord's commanding, Mark xiv. 38, "Watch ye and pray, lest ye enter into temptation." Again in xiii, 37 "and what I say unto you, I say unto all, watch."

2d. Let us watch and wait for the coming of our Lord, as in Matt, xxiv, 42, "Watch therefore for ye know not what hour your Lord doth come."

Again the xxi, 13, "Watch, therefore, for ye know neither the day, nor the hour, wherein the son of man cometh." Further in MARK XIII, 35, "Watch ye therefore, for ye know not when the master of the house cometh at even or at midnight, or at the cock crowing or in the morning," verse 36 "lest coming suddenly, he find you sleeping." 3d. "Watch against false doctrines and false principles, and keep them from among you, and what I say unto you, I say unto all, Watch."

Now, Brethren we find prayer closely annexed to watching. It is a means of God's providing and a duty of Christ's commanding; it is the means, by which God will be sought unto, as in the days of old by his people Israel and will be by his Israel now, and in days to come. Prayer is an interceding with God for pardoning and forgiving us our sins for Jesus Christ's sake. It is the best weapon to fight the Devil, the world, and the flesh. It prevails when all others will fail. It brings us into the valley of humility; it is the channel, in which God conveys his blessings to us, and gives us his assisting grace, by which we are delivered from Temptation. Oh Brethren, let us be engaged in the duty of prayer. Christ taught his disciples to pray, as well as commanded them to pray, as in LUKE XIV, 1, "and he spake a parable unto them to this end, that men ought always to pray and not to faint." Prayer is an offering up of our desires to God for things lawful and needful, with an humble confidence to obtain them through the alone mediation of Christ to the glory of God; we must pray constantly, fervently, and sincerely, and with faith and thanksgiving.

Oh! Brethren, let us pray for a heart and spirit to pray; for an increase of faith, and a growth in grace, to abound in good works, to love God more and his people better; let us pray for the assistance of the Holy Spirit to enable us to give thanks for favors and mercies received, and to put our trust in God for supplies to come. Oh! Brethren, let us be engaged in this great duty in our assemblies, in our families, and in private. Do not let us neglect our duty to God, for he is our *best* Friend, our *kindest* Friend, our *strongest* Friend, *lovingest* and *richest* Friend, and *constant* Friend. From him, we receive all the good, we enjoy. Why then not obey him in his commands, seeing, it is his will to give us the enjoyments of this life, and the glorious promise of a kingdom to live and reign with himself forever? Now consider, what a blessing it is to be free from temptation! we then have the victory over the World, the Flesh & the Devil, not only so, but we enjoy Community with God and the sweet witness of the Holy Spirit, bearing witness with our spirits, that we are born of God and dwell in his house, under his clear government and protection, waiting for his coming, knowing, that the time of our redemption draweth nigh; now we warn the unruly, stir up the luke-warm to be engaged in this duty and enjoy this great privilege of freedom from temptation, and live upon the sweet promises here, and to be received into the glorious kingdom of Jesus Christ to reign with God forever. Amen.

By order of the Association. } JOSEPH THAMES, *Moderator*,
SAMUEL BUXTON, *Clerk*.

FINIS.

MINUTES

OF THE

Cape-Fear Baptist Association,

HELD IN DUPLIN COUNTY,

AT NAHUNGO MEETING HOUSE,

SATURDAY, OCTOBER 5, 1811.

WILMINGTON, N. C,

FROM THE PRESS OF W. S. HASELL.

1812.

MINUTES, &c.

1. Assembled about 10 o'clock for public worship; Elder JOB GOODMAN, agreeable to appointment, delivered an introductory Sermon from the 1*st Epistle of John*, iii *chap. and* 9*th verse*, to a large and attentive congregation.

2. The Association met for business, Prayer by Elder THIGPEN. Brother Joseph Thames, was chosen Moderator; Brother Samuel Buxton, Clerk; and James Raphael, Assistant Clerk.

3. Brethren James Matthias and Rigby appointed as a Committee of Finance.

4. Our Churches' Messengers came forward with their Letters and Report as follows:

☞ Churches from whence no intelligence came, are marked thus, *—Ordained Ministers are in small capitals—Unordained Preachers in Italics.]

Counties and Churches.	Messengers,	Baptized.	Received by Letter.	Dismissed.	Restored.	Under-Dealing.	Excommunicated.	Dead.	In full fellowship.	Sums contributed. D. C.
1. Bladen, Beaver Dam.	Isaac Jessop, William Streety.	2	2	0	0	0	1	2	92	2
2. Bladen, Big Swamp.	Richard Folk, Ezekiel Nichols.	0	0	0	1	0	0	0	32	3
3. Brunswick, Levingston.*		0	0	0	0	0	0	0	00	0
4. Brunswick, Lockwood's Folly*		0	0	0	0	0	0	0	00	0
5. Columbus, Seven Creeks.	Job Goodman, Edward Conner.	2	0	10	0	0	2	1	78	2 50
6. Cumberland, Cape-Fear.	Joseph Thames, Charles McAllister.	27	1	0	4	0	5	4	252	4
7. Duplin, Bear Marsh.	Benjamin Davis, Leven Watkins.	0	0	0	0	1	2	0	70	4
8. Duplin, Muddy Creek.	Job Thigpen, Nathan Waller,	9	1	1	0	0	1	3	178	5
9. Duplin, Limestone.	Jacob Williams, James Raphael,	5	0	2	0	2	0	0	37	2
10. Duplin, Nahungo.	James Rearden, Edward Pearsall.	0	0	1	0	1	1	0	31	8
11. New-Hanover, Bull-Tail,	Enock Herring, Samuel Buxton.	13	0	0	0	0	0	1	85	3 53
12. New-Hanover, Wilmington.	Reuben Everitt, P. Smith.	0	0	1	0	0	2	1	20	1 50
13. Onslow, Chapel Run.	Silas Carter, William Rigby.	0	0	0	0	0	0	2	33	2
14. Onslow, South-West.	Thomas Pitt.	1	0	2	0	1	0	3	37	2
15. Onslow, Everitt's M. House	Elijah Simmons.	9	0	25	0	0	2	2	78	3
16. Robeson, Ash-Pole.	Stephen Lee.	0	0	2	2	0	3	1	42	4
17. Robeson, Saddle Tree.	Jacob Freeman.	0	0	3	0	0	2	2	44	3
18. Sampson, Cohary.	Fleet Cooper, James Matthias.	3	3	0	6	0	7	4	154	3
19. Sampson, Seven Miles.	Da'd Grantham, S. Hobbs.	0	1	0	2	0	2	0	41	1 50
20. Sampson, Mingo.	Jordan Moore, *Jeremiah Tue.*	0	0	3	0	0	0	1	69	1 50
21. Wayne, Thunder Swamp.	Jethro Oats, D. Grady.	0	0	0	0	0	0	0	25	2 50
22. Robeson, Bear Swamp.	Zabin Davis, William Herring.	0	0	2	0	0	1	0	30	2
23. Sampson, Hornet's M. House.	John Tue, Andrew Bass.	0	0	0	0	0	0	0	20	1
		71	8	52	15	5	31	27	1448	61 8

6. A new constituted Church in Sampson county, (Hornet's Meeting House,) sent her Messengers to us for admission; was found orthodox and cordially received. A report of the same is included in the before mentioned report.

7. Then Visiting Brethren, from our Sister Associations, with others within our own limits, being Brethren in the Ministry, were invited to seats among us, viz: Elder WHITE, from Charleston; Elder KOONCE, from Neuse; Elder GULLY, from Raleigh; together with Elder WHITFIELD and *Shearwood*, from Virginia, and Brethren *Johnston*, *Rundleson*, *Beesly*, and Elder Wells, who accordingly came forward and took seats with us.

8. The Correspondent Letter was handed forward by Elder WHITE, from Charleston, with some copies of their Minutes, in token of her respect to us, together with a letter, by Elder KOONCE, from Neuse, also, with some copies of her Minutes.

9. Then ordered that the above Correspondence be answered in the following order :—Brother *Rundleson* to write to Charleston Association; brother M'Allester to Neuse; Elder DAVIS to Flat River; Elder WELLS to Raleigh, and brother Rigby to Kehukee.

10. Then Elder THIGPEN, who was appointed last year to write the Circular Letter for this year, handed the same in; it was read, and brethren Elder KOONCE and brother *Rundleson*, appointed a committee with Elder THIGPEN, to revise said letter

and make alterations if necessary, and report the same on Monday.

11. Then appointed brother *Rundleson* to write the Circular Letter for next year, upon Justice, Mercy, and Family Religion.

12. Brethren appointed to preach to-morrow, viz. Elder KOONCE, Elder WHITE and Elder GOODMAN; preaching to begin at 10 o'clock.

13. The brethren appointed to preach on Monday are as follows: brethren *Rundleson*, *Shearwood*, and Elder THAMES. Elder THAMES to conclude worship.

14. Then ordered that our next Association be held in Robeson county, Ash-Pole, Pitman's Meeting House, eleven miles from Lumberton, to commence on the Saturday before the first Sunday in October, 1812. Elder THIGPEN requested to preach the Sermon introductory, in case of failure of brother *Rundleson*. Preaching to begin at 10 o'clock, A. M.

15. Then adjourned until Monday at 10 o'clock. Prayer by Elder WHITE.

LORD'S DAY.

The brethren appointed to preach met a large and extensive congregation. Elder KOONCE, preached first, from 1st Timothy, 3d chap. and 16th v. Then followed Elder WHITE, from Revelations 14th chap. 6th & 7th v. Then Elder GOODMAN, from Revelations, 20th ch. and 12th verse. Having time still to spare, and an anxious and attentive congregation, Elder THAMES concluded the devotions of the day by preaching from 11th chap. Hebrews and

16th verse, in a very warm and impressive manner, and from the labours of the day we hope and trust that God Almighty will bring forth fruits to his Glory, and increase to Zion.

MONDAY, OCTOBER 7, 1811.

16. Met from adjournment, prayer by Elder KOONCE.

17. The brethren appointed to revise the Circular Letter handed it forward, and it was with one accord received.

18. Appointed brethren Elder CARTER and Elder DAVIS, as Delegates—CARTER to Neuse Association and DAVIS to Raleigh Association.

19. The brethren appointed to write the Correspondent Letters handed them in for examination, they were read, approved of, and signed by the Moderator and Clerk.

20 Ordered, That brother *James Rundleson* write a Letter to the General Meeting of Correspondence.

21. The Committee of Finance brought forward their Report, which was as follows:

By Cash received from the different Churches -		$61 8
By do. remaining in the Treasury from last year,		36 2
		$100 10
Paid for printing last year's Minutes, - -	$43	
Paid for preparing the Minutes, - - -	20	
Paid Messrs. THAMES and GOODMAN, for attending Charleston Association, - - - -	12	
Paid Elder BENJ. DAVIS for his services to Raleigh,	3	
Paid Elder CARTER for his services to Neuse Association, - - - - -	5	
Refunded three dollars, overpaid for the Chowan Committee - - - -	3	$36
Remains still in the Treasury,		$11 10

22. Brother Samuel Buxton is requested to have four hundred copies of these Minutes printed and distributed in the following order: to each Association one copy for each Church of the body, and the remainder as usual.

23. Then the Association adjourned, until the time and place before mentioned, by prayer by Elder WHITE.

(Signed) JOSEPH THAMES, *Moderator.*
SAMUEL BUXTON, *Clerk.*

Circular Letter.

The Ministers and Messengers that compose the Cape-Fear Baptist Association, to the several Churches they represent, send Christian salutations.

DEARLY BELOVED BRETHREN,

THROUGH the Providential goodness of God we have had a comfortable Meeting, and have had favorable accounts of the work of Grace in different Churches. We still hold it our duty by way of Letter to exhort and encourage you to stand fast in the Faith of God's Elect, and run in swift obedience to fulfil your Lord's Righteous Will and Commands. If you love me, says Jesus, keep my commandments; for we brethren, being conceived in sin and shapen in iniquity, were consequently children of wrath, even as others, for the language of the law is, "*Cursed is every one that continueth not in all things written therein to do them*"—and the thought of foolishness being Sin; Sin, a transgression of the law, and he

that *offends in one point, is guilty of the whole law,* all mankind by nature being conceived in Sin, and therefore brought forth under the power and dominion thereof, consequently are under the law, and as many as are under the law are under Curse, BUT BLESSED BE GOD for the unspeakable gift of his dear Son, from Heaven, to assume our nature, made under the law, and both in his active and passive obedience rendered a perfect satisfaction to Divine JUSTICE, in the room and stead of all them which the father had given him in covenant contract before the world began. Now, Brethren, we being first saved and then called by grace, the merits of which being made applicable to us by the power of *the Holy Spirit* working faith in us, we became righteous before God by imputation, in as much as *Christ* is the end of the law for righteousness to all them that believe, and we have peace with God through our *Lord Jesus Christ,* and not only peace, but freedom, for if Christ hath made us free, we are free indeed; free from the power and dominion of sin; free from the guilt and love of sin; free from the condemnatory sentence of that righteous law that denounces not Temporal but Eternal death for the least failure in thought, word or deed; O, THE BLESSED STATE of God's dear children, for well might that false Prophet BALAAM, under a discovery thereof, cry out in rapturous extacy, " *Who can count the rewards of the Righteous, or number a fourth part of the blessings of Virtue; let me,* says he, *die the death of the Righteous, and my latter end be like his.*

And now Brethren you have been called unto liberty, use not your liberty for an occasion to the flesh, but by love, serve one another; for the whole law is fulfilled in one word, on our part, even in this, *thou shalt love thy Neighbour as thy self*; *but if ye bite and devour one another, take heed that ye be not consumed, one of another.* We therefore beseech you, as the elect of God, to put on, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, long suffering, forbearing one another and forgiving one another; *If any man have a quarrel against any, even as Christ forgave, so also do ye; above all things, put on Charity, which is the bond of perfectness, and let the power of God rule in your hearts, to the which also ye are called in one body, and be ye thankful,* Coll III Chap. verse 12, 13, 14, 15, for he that hath called you, hath also loved you with an *everlasting* love, therefore *walk worthy of the vocation*; And for your further comfort and instruction, we shall now proceed to shew from the lip and word of divine truth, the stability of the covenant of Grace, and shew the mistaken notions of some that would wish to discard the doctrine of Election, and make attempts to say that the Scriptures contradict themselves, and vainly suppose that a dear child of God may fall from grace and be finally lost, after all their High Priest has done and suffered for them. Read in Isaiah, XLIII chapt. *I, even I, am he that blotteth out thy transgressions for mine sake, and will not remember thy sins*; again in chap. LIV, 9—*for this is as the waters of Noah unto me, for as I have sworn*

that the waters of Noah shall no more go over the earth, so have I sworn that I will not be wrath with thee, nor rebuke thee, for the mountains shall depart and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, sayeth the Lord that hath mercy on thee. *Jesus* sayeth, *my Sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish: neither shall any pluck them out of my hand, for my Father which gave them me, is greater than all, and none is able to pluck them out of my Father's hand.*—Again read in Romans viii. chap. 38, & 29 v. what that great Apostle of the Gentiles sayeth, why says he, *I am persuaded that neither death nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor heighth, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.* Therefore Brethren, be not carried away with every wind of doctrine *by the slight of men and cunning craftiness whereby they lie in wait to deceive.* But search the scriptures diligently; make them the man of your council; grow in Grace and in the knowledge of our Lord and Saviour *Jesus Christ;* for if ye love and fear God, ye have nothing else to fear; but after a ten days tribulation in the state of trial, ye shall come forth as *gold well refined*, be received to the mansions of eternal rest and felicity, where you will see your Saviour without a glass, between faith be lost in sight, and hope in full fruition die, and you immediately join the *glorified millions* in singing sublime ANTHEMS and everlasting *praises to God and the* LAMB forever and ever. And may the Lord of his infinite mercy grant this to be all our happy lots, for CHRIST'S SAKE. *Amen.*

By order of the Association,

(Signed) JOSEPH THAMES, *Moderator.*
SAMUEL BUXTON, *Clerk.*

ERRATUM.—In page 8, in the eighth line from the bottom, before the word Temporal, *read*, only.

MINUTES

OF THE

CAPE-FEAR BAPTIST ASSOCIATION,

HELD IN ROBESON COUNTY,

AT PITMAN'S MEETING-HOUSE,

OCTOBER 3, 1812.

ASSEMBLED about ten o'clock for public worship. Elder JAMES RANALDSON delivered the Sermon introductory, from 2d Corinthians, 5th chap. 20th verse, to a large and attentive assembly.

2. The Association met for business. Prayer by Elder WELLS. Then chose brother Joseph Thames, Moderator, and Samuel Buxton, Clerk.

3. Then were appointed brethren *Jacob Williams* and *Jethro Oats*, as a committee of finance, to receive the contributions, make settlements, and report the same.

4. Then being present, visiting brethren in the Ministry, they were invited to seats among us, who came forward accordingly; among whom were Elders WHITE and REAVES, from Charleston Association; Elders THAMES and RANALDSON, from Cape-Fear; and brethren *Nutt* and *Hodge*.

5. Then received reports from twenty-three Churches, by letter and delegates, an account of which is hereunto annexed.

6. Then received a correspondent letter from Charleston Association, by the hands of her delegate Elder WHITE, with some copies of her minutes, as a token of her love to us; together with letters from Neuse and Raleigh Associations, with some copies of their minutes, which were answered in the following order:— Elder JAMES RANALDSON was appointed a delegate to Charleston Association, to write the letter and forward some copies of our minutes to them; brethren Elder THAMES and *Joseph Thames*, delegates to Raleigh Association; Elder WELLS, to Neuse As-

sociation, to write the letter and forward some copies of our minutes to them; and brother *Charles M'Allister* to write to Flat River Association.

7. Elder RANALDSON, who was appointed to write the Circular Letter for this year, through some disappointment, has not handed it forward: it is therefore agreed that Elder RANALDSON still pursue the preparing said letter, and that brethren Elder WELLS, *Williams* and *Buxton*, be a committee upon said letter, to make alterations, if need be, and commit it to the press.

8. Ordered, that brother *Jacob Williams* be appointed to prepare the Circular Letter for next year.

9. Ordered, that brother S. Buxton prepare these minutes for the press; have four hundred printed, and then distribute as usual, each Church to apply in Wilmington for their quota; he the said S. Buxton first packing and directing the same at office.

10. Then agreed that our next Association be holden at *Thunder Swamp Meeting-House*, in Wayne county, to commence on Saturday before the first Lord's Day in October, 1813. Service to begin at 10 o'clock.

11. Elder WILLIAM WELLS is appointed to preach the introductory Sermon; and in case of failure, Elder EZEKIEL BRYANT.

12. The committee of finance came forward with their report, which was approved, and is as follows:

Received this year from twenty-three Churches,		$68 95
Remaining in the treasury from last year, - -		11 10
		$80 5
Paid for printing last year's Minutes, -	$14	
Clerk's allowances for service done, - -	14	
Elder CARTER's services to Neuse Association,	2	
Elder DAVIS's services to Raleigh Association,	4	
		$34 00
Remaining in the treasury for this year, - -		$46 5

13. Then appointed brethren to preach to-morrow; of whom were Elders WHITE, GOODMAN, RANALDSON and THAMES. Service to begin at 10 o'clock, and close at half past three.

14. Then adjourned in order, until Monday 10 o'clock.—Prayer by Elder WHITE.

LORD'S DAY.

The brethren appointed to preach to-day, attended, and met a very large audience, who appeared orderly and attentive. Elder GOODMAN, first on the stage, preached from the 3d chap. of St. John, and 7th verse. RANALDSON, who followed him, preached from the 45th chap. of Isaiah, 22d v. WHITE next preached from the 5th chap. of the Songs of Solomon, 16th v. THAMES then followed him, and preached from St. John, 21st chap. 15th & 16th verses.—The day was very favorable, and time enough for further duties. Elder REAVES concluded the duties of the day by exhortation. The speakers delivered their discourses with an uncommon zeal, which we trust reached the hearts of many, and which we hope will be to the glory of God and the increase of Zion's family.

Monday, October 5, 1812.

15. Met agreeable to adjournment—Prayer by Elder BRYANT.

16. The brethren appointed to write the corresponding letters, handed them forward, which were read and approved of, and signed by the Moderator and Clerk.

17. Ordered, that brethren Elders GOODMAN, CARTER, BRYANT, PITMAN and *Robbins*, be a committee of enquiry upon the petitionary letter of the Saddle-Tree Church, to act thereon as may seem right to them or a majority of them, and make report thereof to the next annual association.

18. Elder WILLIAM THAMES, agreeable to appointment, closed the Association by a very warm discourse, from 2d Corinthians, last chap. 11th verse.

19. The Association then adjourned to the time and place before mentioned. Prayer by Elder WHITE.

Signed JOSEPH THAMES, *Moderator.*
S. BUXTON, *Clerk.*

☞ Ordained Ministers are in small capitals—Licensed Preachers in Italics—Ministers not present, thus *

REPORT of the CHURCHES.

Counties and Churches.	Messengers.	Baptised.	Received by Letter.	Dismissed by Let.	Under-dealing.	Excommunicated.	Dead.	In full fellowship.	Contributions. D.	C
1. Bladen, Beaver-Dam.	*William Kemp*, Edward Harris.	3	4	2	0	0	0	92	3	
2. Bladen, Big Swamp.	Joseph Griffin, Jesse Folk.	0	0	0	0	1	0	33	3	
3. Brunswick, Livingston.	Ezekiel Bryant Michael Ward.	13	0	27	0	3	1	68	1	50
4. Brunswick, Lockwood Folly.	*Absolom Robins*, Sherwood Folk.	0	11	0	0	0	1	27	2	
5. Columbus, Seven Creeks.	Job Goodman, Jethro Robins.	8	0	0	0	0	2	83	3	
6. Cumberland, Cape-Fear.	Joseph Thames, Charles M'Allister.	19	3	5	3	5	6	257	5	
7. Duplin, Bear Marsh.	Timothy Spence* John Ingram.	5	0	3	0	0	2	70	5	
8. Duplin-M. Creek	*Walter Daffen**	2	1	1	1	2	3	182	7	
9. Duplin, Limestone	Jacob Williams,	2	0	1	0	4	1	33	2	50
10. Duplin, Nahongo.	William Waterman, Benjamin Bess.	1	0	0	0	0	0	32	3	
11. New-Hanover, Bull-Tale.	William Wells, S. Buxton.	5	0	0	0	1	2	86	5	20
12. New-Hanover, Wilmington.	John Larkins.	6	1	1	0	0	0	23	2	
13. Onslow, Chapel Run.	Silas Carter, Williams Cox.	3	0	0	0	0	0	37	2	50
14. Onslow, S.West	John Langley.	0	0	0	0	0	2	40	2	
15. Onslow, Everitt's M.House.	John Gornto.	5	0	1	0	0	3	81	3	
16. Robeson, Ashpole.	Isham Pitman, Philip Spears.	1	0	1	2	1	2	42	3	
17. Robeson, Saddle-tree.	Charles Pate, William Hesters.	2	0	0	21	0	0	30	3	
18. Sampson, Cohary.	John Carrel,* John Stephens.	2	0	0	0	0	0	156	3	
19. Sampson, Seven Miles.	D'd Grantham, Alexander Benton.	4	0	0	0	0	0	47	1	75
20. Sampson, Mingo.	Sherwood Holly,* John King.	2	4	0	0	3	0	64	1	50
21. Wayne, Thunder Swamp.	Solomon Rouse, Jethro Oats.	19	0	0	0	1	0	40	4	
22. Robeson, Bear Swamp.	Lewis Thompson, Zabin Davis.	0	0	0	0	0	2	28	2	
23. Sampson, Hernet's M. House*	Andrew Bass, Leven Jackson.	1	5	1	0	0	1	26	1	
		113	29	33	37	21	32	1627	68	95

CIRCULAR LETTER.

THE CAPE-FEAR BAPTIST ASSOCIATION, assembled at Pitman's man's Meeting-House, Robeson county, October 3d, 1812, to the Churches they represent, send Christian salutation.

Beloved Brethren—

Agreeably to a resolve, passed at our last session, we now address you on the important duties of *Justice*, *Mercy*, and *Family Religion.*

While it is remembered, that it is our rule and custom in writing circular addresses, strictly to avoid lengthy discussions, and aim at the utmost precision, it cannot be expected that we, in the present address, shall give that minute investigation and ample elucidation of the subject, which it really merits. We can do little more than put you in remembrance of duty, and admonish you to the regular performance of those *sacred duties*, designated as the theme of the present discourse.

What hath the Almighty required of us, but "to do *justly*, to love *mercy*, and to *walk humbly* with him?" This requisition cannot be thought grievous to disciples who love their Lord, as a compliance adds dignity to their nature, affords joy and peace to their consciences, and produces happiness and tranquility among the rational creatures of God.

That sense of JUSTICE we wish to admonish you to observe, is that political virtue which renders to every man his due, and is to be considered either distributive as it concerns magistrates, or those in judicial authority; or commutative, as it regards all persons in their private or public dealings, one with another. It is not always sufficient to justify the man of God, to say his neighbor can take no advantage of him by the civil or judicial law, or that he has actually escaped punitive justice by artfully evading the penalty of the law: but the Christian is expected to act agreeably to his credenda—strive for the answer of a good conscience before God, as well as in the sight of man—"do to others as he would they should do to him" in similar circumstances. And now, if all men acted upon these benevolent principles of the gospel, where would be the complaint of extortion and fraudulency? Or rather, why is "the hire of the labourers, who have reaped down our fields, kept back from them, and their cries enter into the ears of the Lord of

Sabaoth?" While some are heaping up treasure for the last days, living in pleasure and are wanton,—have nourished their hearts as in a day of slaughter,—others have toiled and laboured in the shackles of cruelty and hardship, without a comfortable hut to lie in, not a sufficiency of wholesome food to sustain them, and not enough of tattered garments to hide their nakedness or keep out the cold zephyr—Yet these are the people that perform arduous tasks for the support of others. Can these things be among Christians? Alas, they are seen in some parts of Christendom!—Well might an oriental sage, in his prophetic views, exclaim, "*Judgement is turned away backwards, and justice standeth afar off; truth is fallen in the streets, and equity cannot enter.*"

The duty of MERCY, to be observed and exercised by us, is that pity and compassion we owe to the miserable, or those duties of charity we owe to our neighbors. *Mercy* and *love* are somewhat synonymous; yet it is possible for us to exercise love without mercy. We may love them that love us, and still forget "to love mercy" towards the guilty, the indigent and the miserable. Mercy and love should be distinguished thus: The object of love is the creature simply; the object of mercy is the creature fallen into misery. A genuine faith that works by love, embraces each of these objects.—We, as the posterity of Adam, are all objects of mercy in one degree or another; therefore the mutual exercise of it towards each other, is essential to preserve the harmony and happiness of society. At once, then, we discover the importance of this duty, to be exercised more particularly towards the *guilty*, the *indigent*, and the *miserable*. As it respects the guilty, we should endeavor to reclaim them, and save them from the pernicious consequences of their bad conduct, while we shew clemency in not punishing beyond the desert of the crime—"For he shall have judgment without *mercy* that hath shewed no *mercy*." With regard to the poor and indigent, these are the objects of our benefaction; and as stewards of the manifold grace of God, we should dispense the goods put into our hands for their supplies, in proportion to *our* circumstances and *their* exigency. "He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given, will he pay him again, for God loveth a cheerful giver: But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" As to those who are in misery or distress, they are peculiarly the objects of commiseration, and mercy would prompt us to meliorate their condition, if possi-

ble, and alleviate their distresses. The benevolent Jesus recommends this act of mercy in the most striking and pathetic manner, by the parable of the man who fell among thieves, and was relieved by the poor Samaritan: and in the conclusion he adds "*Go and do thou likewise*"—Luke 10, 30—37. The exercise of mercy is not confined to our own acquaintances and connections only, but extends to all the human species, and even to all animal creation. "A righteous man regardeth the life of his beast."

These few remarks on *justice* and *mercy* may suffice. As it must be obvious to every judicious, thinking mind, that our social and temporal felicity depends on the mutual observance of these duties; and when viewed as the stern mandate of Heaven's King, to "do justly and love mercy," who can have the glaring presumption to disobey the injunction, or disregard these solemn duties? If ye, brethren, know these things, happy are ye if ye do them.

We shall now conclude our circular address, with a few cursory remarks on FAMILY DEVOTION—For if we attempt to do this subject any kind of justice, it will protract our letter to too great prolixity.—Nothing decorates the Christian so much as a "meek and quiet spirit," or that of walking humbly with God in a self-denied life. This is to be done in families as well as in secret and public. We trust there is no occasion to prove that it is your duty to worship God in your families; and we hope that the exemplary conduct of the ancient servants of God, is sufficient to stimulate you in this sacred, important duty. Besides, you are exhorted throughout the scriptures, to bring up your children (and may we not say your servants too?) in the nurture and admonition of the Lord. But notwithstanding the many pious examples exhibited to our view, and the many warm exhortations addressed to our ears, still there is too much cause, dear brethren, to regret the coldness, negligence, and total remissness in family worship. We are but too justly vilified for falling into the laodicean spirit, and even into antinomian practices, by a neglect of the means of grace. Perhaps, instead of speaking of the law of God before your children and servants, evening and morning, when you lie down and when you rise up, when you walk by the way side, and when you sit in your house, your conversation is carnal, earthly, sensual, devilish—instead of keeping the sabbath day holy, when there is no preaching convenient, you spend the day in formal visits, or in performing some journey or servile work to save another day.—Brethren, reflect seriously on the pernicious consequences of neglecting family religion. Does it not bring guilt and shame on yourselves—

harden your children in vice, and you have reason to fear it may contribute to the eternal ruin of their precious, immortal souls! Oh consider that the trust reposed in you as parents, is awful indeed! You stand in a relation to your families, similar to that of a pastor to a church. You watch for souls as they that must give account; and what if your children's and servant's blood should be required at your hands! With affectionate importunity, we solicit you, beloved brethren, to give a diligent attendance to all those duties, and especially to form Joshua's resolution; worship God in your houses, that Jesus, upon his second coming, may find you so doing, and give the excellent plaudit, "well done good and faithful servants!"

We trust the Lord has been with us in our meeting; has given an increase of brotherly affection among ourselves; and, from the unusual solemnity and decorous behaviour of a crowded assembly for three days, we indulge a sanguine hope, that our meeting has tended to the furtherance of the gospel. We now commend you to God and the word of his grace, wishing you the best of blessings, while we remain yours affectionately in gospel bonds.

Printed at the office of W.S.Hasell, Wilmington.
1812.

1813

MINUTES

OF THE

Cape-Fear Baptist Association;

HELD IN WAYNE COUNTY,

AT THUNDER-SWAMP MEETING-HOUSE,

Saturday, October 2, 1813.

1. ASSEMBLED about 10 o'clock for public Worship; Elder WELLS, agreeable to appointment, delivered the Introductory Sermon to a large audience, from the 20th chap. of Acts, 28th v.

2. The Association convened for business; prayer was made by Elder THIGPEN.

3. The names of the Messengers from twenty-one Churches were then called and enrolled. A statement of the same is hereunto annexed.

4. Then chose brother Joseph Thames, moderator and brother Samuel Buxton, clerk.

5. Then chose brethren Williams Cox and James Matthias, as a Committee of Finance, to receive the contributions and make settlements and report.

6. Then visiting brethren present, were invited to seats with us, among whom were Elder BIDDLE from Neuse Association, Elder ROBERT T. DANIEL, from Raleigh, also Elder RANNALDSON, all of whom came forward and partook among us.

7. Then received the following intelligence from our sister Associations, viz. from Charleston Association, a letter with some copies of her minutes; from Raleigh Association a letter and some copies of her minutes, by the hands of her Delegate Elder DANIEL, as a token of their love to us.—The same to be answered in the following order: Elder RANNALDSON a delegate to Charleston Association, to write the letter. Elder DAVIS to Raleigh and Neuse Associations, to write and bear the letters.

8. The Circular Letter for this year was then called for, which was handed forward and read, then handed to Elders BIDDLE and DANIEL, and brother M'Allester, as a committee to revise the same and alter it if need be.

9. Elder RANNALDSON was then requested to write the Circular for next year and choose his subject.

10. Then appointed Elders GOODMAN, RANNALDSON and DAVIS, as a Committee to examine our corresponding Minutes and report therefrom.

11. Ordered, that our next Association be held in Duplin county, at Muddy Creek meeting house, to commence on the Saturday before the first Sunday in October 1814; service to begin at 10 o'clock.

12. Elder GOODMAN is requested to preach the Introductory Sermon, in case of failure Elder GORNTO.

13. Then appointed Elder RANNALDSON to preach the Valedictory Sermon to this Association, on Monday next.

14. Then appointed Elders DANIEL, BIDDLE and RANNALDSON, to preach to-morrow; service to begin at 10 o'clock.

15. Then adjourned in order until Monday 10 o'clock.—Prayer by Elder RANNALDSON.

Lord's Day.

THE Brethren appointed to preach to-day met a very large and extensive assembly; Elder BIDDLE first upon the stage, preached from the 4th chapter of Ephesians and 3d verse;—RANNALDSON then followed him next on the stage, preached from the LXXXIX psalm and 15th verse; DANIEL then next and last on the stage, who concluded the labors of the day, preached from the viii chapter of Romans and 33d verse, all of whom spoke, (as we think) from the spirit of Almighty God, which appeared to reach the hearts of many of their audience, and which we hope will redound to the Glory of God and the increase of Zion's family.

Monday, 10 o'clock.

Met pursuant to adjournment, prayer by Elder RANNALDSON.

16. The Committee appointed to inspect the Minutes of the various Associations, report, That this body unite with various sister Associations in the United States, in warning their Churches, &c.

17. Then the Committee appointed to revise the Circular Letter handed it forward, approved of.

18. Next the Committee from last year, to Saddle Tree Church, reported that they attended agreeable to order and found said Church in order.

19. Then the Brethren appointed to write the corresponding letters handed them in, they were read, approved of, and signed by the Moderator and Clerk.

20. This Association recommend to all the Baptist Churches which compose their body, to set apart the first Sabbath in July

next as a day of FASTING and PRAYER to Almighty God.

21. Then the Committee of Finances came forward with their Report which was as follows :

Received this year from 21 Churches -		$50 00
Remaining in the Treasury from last year -		46 05
		$96 05
Paid for printing the Minutes, -	$14 00	
Paid the Clerk for his services -	14 00	
Paid Elder RANNALDSON for his services	9 00	
Paid Elder WELLS for his services -	4 00	
		$41 00
Remains in the Treasury, - - -		$55 05

22. Then ordered that the Clerk have four hundred copies of these Minutes printed and deposited at Raleigh, time enough for the members of the General Assembly to convey to each Church their quota, the same to be wrapped and directed as heretofore.

23. Then adjourned to the time and place before mentioned. Prayer by Elder Biddle.

(Signed) JOSEPH THAMES, *Moderator*,
SAMTEL BUXTON, *Clerk*.

Then Elder RANNALDSON who was appointed to preach the Valedictory Sermon, mounted on the stage and preached from ii Corinthians, vi chapter and 7th verse, who delivered a very pathetic discourse, which we hope will make lasting impressions to the Glory of God. Amen.

REPORT OF THE CHURCHES.

Counties and Churches.	Ministers and Messengers.	Baptised.	Received by Letter.	Dismissed by Letter.	Excommunicated.	Under dealing.	Dead.	In full Fellowship.	Sums Contributed.
1. Bladen, Beaver Dam.	Edward Harriss, John Cooper.*	1			1	2	3	78	$2
2. Bladen, Big Swamp.	Elias Nichols, Dennis Lenon.*			1				32	2
3. Brunswick, Livingston.	——— ———								
4. Brunswick, Lockwood's Folly.	——— ———								
5. Columbus, Seven Creeks.	Job Goodman.	2		1	2		2	82	1 50
6. Cumberland, Cape-Fear.	Joseph Thames, Charles M'Allister.*	14		38	16	1	8	225	4
7. Duplin, Bear Marsh.	Benjamin Davis John Ingram.	26		2	1		1	95	8
8. Duplin, Muddy Creek.	Job Thigpen, Nathan Waller.	2		1	3	3	1	178	5
9. Duplin, Limestone.	James Raphield, Richard Swinson.*				1	1		30	1 50
10. Duplin, Nahungo.	*James Rearden,* John Thomas.							31	3
11. New-Hanover, Bull-Tale.	William Wells Samuel Buxton.	4				3		84	3
12. New-Hanover, Wilmington.	John Larkins, John Everitt.						1	23	2
13. Onslow, Chapel Run.	Silas Carter, Williams Cox.	1					2	35	1 50
14. Onslow, South-West.	*Jesse Webb,* Thomas Pitt.*						1	35	2
15. Onslow, Everitt's M. House.	John Gornto, Daniel Nixon.	3			5		2	77	3
16. Robeson, Ash Pole.	William Ward, John Barns.	5	2				2	55	2
17. Robeson, Saddle Tree.	Jacob Freeman.	4	23		1		3	59	2
18. Sampson, Cohary.	James Matthias, John Stephens.	5	2		1	1		140	3
19. Sampson, Seven Miles.	David Grantham Alexander Benton.					4		43	2 50
20. Sampson, Mingo.	Sherod Holly, Jordan Moore.*	3		2	1		1	63	1 50
21. Sampson, Hornet's M. House.	Ervin Jackson, John Tree.				3			23	1
22. Robeson, Bear Swamp.	Hardy Pitman, B. Watson.*	9			1	1	1	34	2
23. Wayne, Thunder Swamp.	Jethro Oats, John Jones.*	16						56	3 50
		95	27	45	38	16	28	1348	$50 00

N. B.—Ordained Ministers are in SMALL CAPITALS, Licensed preachers in *Italics*, Churches with no pastors marked*, Churches where no intelligence is given m ———

Circular Letter.

The Ministers and Messengers of the Cape-Fear Baptist Association, convened at Thunder-Swamp Meeting House, (Wayne county, N. Carolina) to the several Churches they represent, send greeting:

DEAR BRETHREN,

BEING highly favored of our Merciful High Priest and privileged with another annual interview, we still hold it our duty by way of letter to remind you of, and endeavor to encourage and excite you to perseverance and diligence in those duties incumbent on us and contained in the sacred pages, and one of the many which we would call your attention to at the present is that important passage by our Lord, contained in the Gospel by John, chap 5, v. 39. "Search the Scriptures." Among the many arguments which might be adduced as a stimulative to diligence in the exercise of this duty perhaps none are more important than those urged by our Lord subsequent to the subject under consideration, for in them, viz. (the Scriptures) "you think you have eternal life and they are they that testify of me," and in connection also is the language of St. Paul, which says they are able to make wise unto salvation, not only as they reveal a Saviour as the appointed glorious medium, whereby any of the fallen race of Adam, through the agency of the Divine Spirit are brought from darkness to light and made partakers of God's holy nature here and will be eternally happified with him in a better world; but also the scriptures make a complete system and infallible guide for faith and practice for all God's children, both in precept and example, as also one of the appointed means for communion with our Heavenly Father, growth in grace and the establishment of God's Elect; and dear brethren, seeing we may with propriety be said to be tossed on a tempestuous ocean, while in our pilgrimage state by the world, flesh and satan, exposed to inumerable trials, temptations and snares, O be diligent in the exercise of this duty! Cultivate by searching the scriptures, a perpetual acquaintance with the Divine mind, and be not forgetful hearers but doers of the word; we are informed by the inspired penman that there were false prophets among the people even as there shall be false teachers among you: And our Lord adds, that many false Christs and Prophets shall arise and deceive if it were possible, the very Elect, and have we not abundant cause to believe the above predictions are already fulfilled among us, then how important the injunction to search the Scriptures and view their complexion in the sacred mirror of eternal truth, bring them to the law and

to the testimony, for if any man speak not according to this word it is because there is no light in him. Beware lest any man spoil you through philosophy and vain deceit after the rudiments of the world and not after Christ—Search the Scriptures, make them the man of your counsel—meditate on them continually; O the necessity and the utility of searching the Scriptures; are you a minister of Christ and called to feed the flock of God—here your duty is marked out in fair lines; are you private members, here you may behold your duties as it respects your Heavenly master and one another, it is here that parents and children, husbands and wives, servants and masters in their different situations in life, may be informed of the will of God respecting their life and conduct, faith and practice; Then Dear Brethren, suffer us once more to repeat the admonition, "search the Scriptures," plead with God to enlighten your minds in the understanding thereof, be diligent in all your great concerns with Him, who, you hope, has called you out of darkness into his marvellous light—So shall your spiritual joys increase, which is better than mines of gold, your life be peaceful and death triumphant. And now Dear Brethren we commit you to God and the word of his Grace: and now to the King eternal, immortal, invisible, the only wise God, be honor and glory both now and ever. Amen.

JOSEPH THAMES, *Moderator.*
SAMUEL BUXTON, *Clerk.*

On the death of our beloved Elder THAMES.

FROM THE ASSOCIATION.

Ere yet the morn its lovely blushes spread,
See, THAMES *lies number'd with the happy dead;*
He is gone to the bless'd mansions in eternal day—
Is THAMES *dead, our trembling tongues reply,*
O, what a blessing by Heav'n is deny'd;
How oft for us this Prophet pray'd,
How oft to us the word of Life conveyed;
Mourn for him you Indigent whom he has fed,
And henceforth seek like him for living bread;
Mourn for him you young, to whom he oft has told
GOD'S *gracious wonders from times of old.*
We hear no more the musick of his tongue,
His wonted auditors now cease to throng:
Unhappy we the setting sun deplore,
Who is gone to return to us no more,
Who oft among us fed the wretched poor.

MINUTES

OF THE

Cape-Fear

BAPTIST ASSOCIATION

CONVENED AT

MUDDY CREEK

MEETING HOUSE,

ON SATURDAY THE 1st OCTOBER, 1814.

FAYETTEVILLE;

PRINTED BY A. F. BOWELL.

1814.

MINUTES, &c.

Saturday, October 1st. 1814.

1. The Introductory Sermon was delivered at 11 o'clock, A. M. by Elder Goodman, from Col. iii. 3. 4.

2. Elder Robins prayed at the opening of the business. Letters from 24 Churches were then read, an account taken of their state, and the names of the Delegates they had sent minuted.

3. Elected Brother Joseph Thames, Moderator, and Elder James A. Ranaldson, Clerk.

4. Received and read letters from Corresponding Associations; viz. From the Charleston, no communications—From the Neuse, a Letter and Minutes—From the Raleigh, Minutes of the last and preceding years—From the Flat River, a Letter.

5. Two newly constituted Churches; viz.—Beulah, and Reyley's creek, applied for admission into this Association, and were cordially received.

6. The Circular Letter, written by Brother Ranaldson, was produced and received.

7. A printed letter from the Rev. Luther Rice, a Missionary lately from India, was presented by Brother Ranaldson to this Association; and being read was received with approbation: Also some Minutes of the Baptist Convention, for Missionary purposes, held in the City of Philadelphia last May, were gratefully received.

8. The ministering Brethren present, were invited to a seat with the Association.

9. Appointed

9. Appointed our Brethren Barnes and Hobbs, a Committee of Finance.

10. Brethren Goodman and Wells, are appointed to examine the Letters & Minutes of Corresponding Associations, with a view to this body's taking under consideration, any articles of general concern to the interest of religion, in which it may be convenient and proper for them to act in concert with their Brethren of other Churches.

11. Appointed our Brethren Ranaldson and Williams to write to Corresponding Associations: viz. Ranaldson, to the Charleston, the Raleigh, and the Flat River;—Williams to the Neuse. Also appointed Brother Davis, a Messenger to the Charleston; and Brother Williams, a Messenger to the Neuse.

12. Brother Goodman, is requested to write the next Circular, and is at liberty to select his subject.

13. Appointed Brother Ranaldson to write a letter, to send with a copy of these Minutes, to the Corresponding Secretary of the Baptist Board for Foreign Missions.

14. Appointed Elder Goodman, Ranaldson and Wells, to preach to-morrow—worship to begin at 10 o'clock.

Brother Goodman prayed, and the Association adjourned till Monday 10 o'clock.

Three Sermons were delivered on the Sabbath to a solemn and attentive audience. Goodman preached from Ezek. xxxvii, 10——Ranaldson from Isa. xxi, 11, 12—Wells from Heb. ii, 3.

A collection was made for evangelical Missions, to be transmitted to the North-Carolina Baptist Association for Foreign Missions.

Met according to adjournment.——Brother Thigpen prayed.

15. The Committee of Finance reported as follows, viz. Received

Received this Year from 24 Churches,		$ 52 17 1 2
Remaining in the Treasury from last Year,		55 05
		107 22 1-2
Paid for printing last Year's Minutes,	14 00	
To Brother Ranaldson, a Messenger to the Charleston Association,	6 00	
To Brother Davis, a Messenger to the Raleigh and Neuse Associations,	8 00	
		—28
Remaining in the Treasury,		$79 22 1-2

16. The Committee appointed to examine the Letters and Minutes of Corresponding Associations, reported—That nothing in them appeared to require the special notice of this body.

17. Appointed the first Thursday in July next, as a day of Humiliation, Fasting and Prayer, to be observed by all our Churches, to deprecate the displeasure of Almighty God, and to implore his mercy and blessing on our land and nation, and on all the Churches of his Saints; and to pray for the success of Missionary efforts, and for a general revival of religion.

18. Agreed that our next meeting be held at Beulah, Sampson county, on the Saturday, before the first Lord's day in October next.

Elder Gornto, to preach the introductory Sermon; in case of failure, Elder Thigpen.

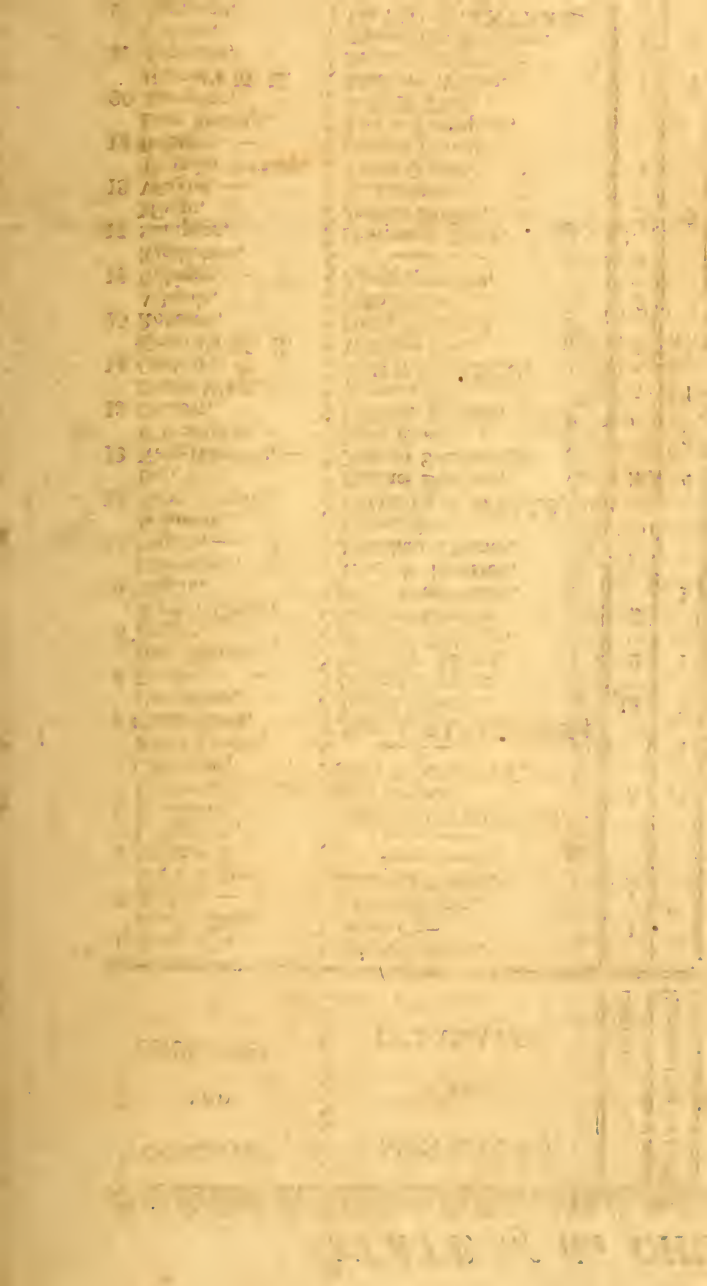
Concluded with prayer by Elder Wells.

The valedictory discourse was delivered by Elder Goodman.

STATE

COUNTIES AND CHURCHES.	MINISTERS AND DELEGATES.	Baptized.	Received by Letter.	Dismissed.	Restored.	Under dealing.	Excommunicated.	Dead.	In full fellowship.	Sums contributed.
1 Bladen, —	Edward Harris.									$
Beaver-Dam,	Amos Cain,	1					4	1	71	2
2 Bladen, —	Joseph Griffin,									
Big Swamp,	Nicholas Worby,	2							34	2
3 Brunswick,	—— ——									
Livingston, *	—— ——								68	
4 Brunswick,	ABRAHAM ROBINS,									
Lockwood's Folly,	Joel Robins,	3	12						35	2
5 Columbus,	JOB GOODMAN,									
Seven Creeks,	—— ——		1				2		79	2
6 Cumberland,	JAS. A. RANALDSON,‡									
Cape-Fear,	Joseph Thames,	14	1	1	3		8		232	3
7 Duplin,	George Duncan.									
Bear Marsh.	Timothy Spense,	2	1	2					59	3
8 Duplin,	Mealous Thigpen,									
Muddy Creek,	Richard Chasten.	2		32		5	2	3	139	3
9 Duplin,	Phill. Southerland,		1	1		2	2			
Limestone,	Wm. A. Houston,								27	1 50
10 Duplin, —	Jonathan Thomas,			1	2	1				
Nahunga,	Howel Best,								30	3
11 New-Hanover,	WILLIAM WELLS,									
Bull Tail,	Samuel Buxton,†	9	4	2	2		1	3	94	3 88
12 New-Hanover, —	Nathan Scarbrough,									
Wilmington,	John Everit,		2	2			1		22	2
13 Onslow,	JESSE WEBB,									
South-West,	Thomas Pitt,	1	1						32	1 50
14 Onslow,	JOHN GORNTO,									
Everitt's M. H.	William Red,	2	1					3	80	3
15 Robeson,	Philip Speers, †									
Ashpole,	John Barns .	3		1			1		57	2
16 Robeson, —	Jacob Freeman,									
Saddletree,	—— ——	5						2	56	2
17 Sampson,	Sherwood Holly,									
Mingo,	Jordan Moore,	5	3	1			2	1	67	1 50
18 Wayne, —	E. Burnum,									
Thunder Swamp,	Lewis Rouse,	9					1		65	2 50
19 Robeson, —	Gedion Elventon,					1				
Bear Swamp,	Lewis Thompson,						1		33	2
20 Sampson,	JOHN TUE,					1				
Hornet's M. H.	Mathew Wilson,	1	1				2		23	1
21 Sampson,	James Mathews, †									
Cohary,	Theophilus Stephens,	5	1	1					142	3
22 Sampson,	DAVID GRANTHAM,									
Seven Miles,	Simon Hobbs,	4			5			1	51	2 50
23 Onslow,	SILUS CARTER,									
Chapel Run,	William Cox,	1	1	1			1	1	34	1
24 Sampson, —	David Cornegay,									
Beulah.	Edward C. Gavin,†								52	3
25 New-Hanover,	—— ——									
Reyley's Creek,	—— ——									8 7 1-2
‡ Since the rising of the Association, the Cape-Fear Church has obtained brother Ranaldson for their Pastor.		— 69	— 30	— 45	— 12	— 11	— 30	— 20	— 1541	— 52 17 1-2

The ordained Ministers' names are in capitals; from Churches distinguished by an asterisk (*) we have no account, and their numbers are represented as they stood the last year. Pastors and Messengers to whose names an obelick (†) is affixed, were absent; a dash (—) denotes a vacancy.



CIRCULAR LETTER.

The CAPE-FEAR BAPTIST ASSOCIATION, held at Muddy-Creek, in Duplin county, on the 1st of October, 1814.

To the Churches they have the honour to represent, wish grace, mercy and peace.

BELOVED BRETHREN,

AS the subject of this letter, permit us to invite your serious attention to the *obligation of christians to send the Gospel to the Heathen.* We are persuaded that all christians must feel a sense of *gratitude* towards their gracious Redeemer, for his powerful gospel which has been the means of their salvation. They must likewise feel that *love* both to God and man, which makes it their chief concern to obey the *mandates* of the one, and promote the *happiness* of the other. They constantly pray for the *spread* of the gospel, and the *salvation* of sinners, whether Jews, Gentiles or Heathens. After all, we, who call ourselves christians, may, possibly be too remiss, or even entirely neglect this most important duty, and solemn obligation of disseminating the gospel. This obligation will appear,

First—*From the very principles of the religion we profess.* "Do good unto *all* men, as we have opportunity"; or "Do to others, as ye would they should do unto you," is the consentaneous voice of Prophets and Apostles, the noble *principles* of our holy religion: by which we are to be governed. If the gospel be esteemed by us an invaluable blessing, the richest gift bestowed on man; can we evince more philanthrophy, can we do greater good, than by sending it to the poor and needy? Not to use our endeavours for the salvation of the Heathen, is to give our profession the lie.

Secondly,—*The strong obligation to disseminate the gospel, will appear from the plain & positive command*

of

of our Divine Master. "Go ye into all the world and preach the gospel to every creature;—teach all *nations*, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, which I have commanded you; and lo, I am with you always even to the end of the world." The injunctions contained in these emphatic words of Jesus, were binding, not on the Apostles only, but on all succeeding Ministers and Christians to the end of the world. It is impossible in the nature of things, that a single individual could "go into all the world," or that even the number of Apostles were sufficient to "teach all nations." Many nations are yet untaught, and the indispensable obligation of sending them the gospel, still devolves on every one that names the name of Christ.

3. This obligation of christians, *will appear still more obvious and urgent from the lamentable state of the poor Heathen.* The greater part of the world still lies enveloped in gross darkness. There are hundreds of millions of Adam's children, *who know not the only true God and Jesus Christ whom he hath sent.* These, destitute of the light of the gospel, are led captive at the will of the Devil, into the most absurd superstitions, abominable idolatries, and excruciating rites. Here they bow the knee in adoration to their dumb Gods; and there they immolate thousands of* human beings on the bloody altar of superstition!

* The cruel deaths, and sanguinary rites, practised by the Hindoos under the name of religion, must be shocking to the feelings of humanity. Besides many ways of lacerating their own bodies, such as swinging with hooks passed thro' the intiguments of the back, spits or other instruments of iron passed through the tongue or forehead, &c.—parents are allowed to sacrifice their own Children to the Goddess Gunga; many are hung up on trees or baskets to be devoured by birds of prey; both men and women drown themselves in the river Ganges; and many devote themselves to death by falling under the wheels of the machine which carries their Gods. Widows are buried and burned alive with

superstition! If we can believe the account of these enormities among the Heathen, and yet feel no bowels of compassion, no desire to communicate the knowledge of the Saviour; is it likely that we, ourselves, can know either the value of the Soul, or the benifits of the gospel? But if we know these things, is it not likely that we shall also know, our obligation to use our endeavours to send the gospel of Salvation to the Heathen? "If ye know these things, happy are ye if ye do them."

While we view the means or instruments as inadequate, we hesitate, and are afraid to begin the work, lest we might not succeed, and scoffers should turn our laudable attempts into derision. We are apt to imagine there are insuperable difficulties to encounter in sending the gospel to the Heathen. But do not these surmises proceed from unbelief? Are we not encouraged by the faithful promises of God; and supported by the infallible predictions of his word, which assures great success in this work? "Lo, I am with you always, even to the end of the world," is the promise of encouragement to all his servants; and this promise is annexed to the solemn injunction, "Go ye into all the world, and preach the gospel to every creature. For, "This gospel of the kingdom shall be preached in *all the world*,"—"his righteousness shall go forth as brightness, and his salvation as a lamp that burneth." The Lord has promised his Son the *Heathen* for his inheritance, and the *uttermost parts of the earth* for his possession. The *forces of the Gentiles* shall flow into Zion,—and the *abundance of the Seas* shall be converted unto him. The Jews shall be called in together with the fulness of the Gentiles,—the earth shall be full of the knowledge of the Lord, and every *nation* shall call him blessed. We are encouraged

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their deceased husbands. It is computed, that the number of widows who perish by self-devotement in the northern provinces of Hindostan alone, are not less than Ten Thousand annually!!

ed to hope the time is not far distant, for these glorious promises and predictions to be fulfilled. Do we not already see the dawning of that auspicious day in the eastern world, which prognosticates the rising of the brilliant SUN of righteousness, whose refulgent brightness shall chase away the night of heathenish darkness.

Of late a great missionary spirit has been kindled in Europe. Through its influence great things have been attempted, and much good has been the result. The Holy Scriptures have been either translated, or are now translating into eighteen of the oriental languages. The gospel is now preached in many strange tongues, and Churches are now erected among the Heathen. Christians of different denominations seem to have their hearts united in this great work.

The missionary spirit has reached America also. Several Missionaries have already been sent out under the patronage of one Presbyterian and Congregational Brethren in the North. Two of these, since their arrival in India, have changed their sentiments with regard to Christian Baptism; and, still desirous to pursue their missionary career, now look to their Baptist Brethren in America for assistance. We wish not upon this occasion to triumph over our Pedo-Baptist Brethren, but they, with us may rejoice at the prospect of carrying on the Mission in two important branches.

Since the Rev. Luther Rice (one of the individuals alluded to above) returned to America, Societies have been organized in different parts of our Union for the support of Foreign Missions. A General Convention of Delegates from these Societies was held in the City of Philadelphia last May, for the purpose of eliciting, combining and directing the energies of the whole Baptist Denomination in America. The facility with which Societies have been* formed, and the pecuniary aid afforded by them, as well as by generous

* There are now Twenty-two Societies, extending from Boston to Savannah.

generous† individuals, far exceeded our most sanguine expectations. This surely is the Lord's doings, and it is marvalous in our eyes! In the midst of the revolutions of Empires and Kingdoms, and overturning of the nations; and in spite of the raging powers of darkness; the Redeemer's Kingdom is advancing towards that glorious period, when it shall be proclaimed, "The kingdoms of the world have become the kingdom of our Lord and of his Christ." God Almighty, to receive the greater glory, may employ but feeble means and insignificant instruments to accomplish this great work. Who among you Brethren, will now venture, to come up to the help of the Lord against the mighty?

This is the favourable opportunity to try your faith, and prove your love. Brother Judson and wife are now in India, anxiously looking for the return of Brother Rice. There is the great harvest for the Missionaries. The cry is, 'Come over into Asia, come over into Asia, and help us! Brother Rice,' (who we esteem highly in love for his work's sake) will shortly bid us adieu, and again try the perils of the sea, to go to his Colleague in India, where they will probably spend their days in the labours of the gospel. These worthy Missionaries, who have left their native country, their friends, their relations, their all, we may say; for the sake of the gospel; will deserve our love, and merit our patronage. They do now solicit our pecuniary aid, Brethren, without which, they cannot prosecute their arduous and expensive labours. But shall they solicit in vain, and be compelled to return for the want of sustenance? We trust not. While we enjoy the fruits of our native land, and possess a goodly heritage, we trust his servants shall not want, who have to bear the burden and the heat of the day. Then, let every one in particular, who feels his *obligation* to send the gospel to the Heathen, lay by him in store as God has

† A gentleman of New-York, contributed $ 100.

has prospered him; and contribute little or much as he has ability. For it is accepted according to that a man hath, and not according to that he hath not. Let not poverty itself, nor our present exigencies, prevent us from contributing a *little*; remembering that large sums are made up of many *littles*. In union, there is strength. Were each Baptist in the United States to contribute Ten Cents only, this itself would amount to about *Twenty Thousand Dollars* per annum. This sum would support a number of Missionaries, and much be appropriated to the translation of the Scriptures. We will not say where is the *Baptist*, but where is the *man* of civilization, or the *man* of honour or sensibility, who would not contribute Ten Cents or more, for the benefit of the Heathen? It must be admitted there are some too covetous to impart liberally, too proud to contribute sparingly. But we hope such will not dare lift up their voice against the sacred work, in order to palliate their own parsimony.

It is not the design of the Association, to exact contributions from the Churches they represent; but merely to inform them, that there is an opening in Divine Providence for every one among us to contribute to the propagation of the gospel, through the medium of the Societies now formed in various parts of our Union. We hope every Association will yield a favourable countenance to these laudable Institutions; and that every individual will afford them some pecuniary aid. Should we not even rejoice, Brethren, that we have this fair opportunity, of coming up to the help of the Lord against the mighty powers of darkness.

Let us not, dear Brethren, indulge the least discouragement, either on the account of our poverty, or the tribulation of the times. The Lord reigneth; and he superintends the work. It may be his pleasure to build the walls of Zion in troubleous times; this will only make his potent arm the more conspicuous.

enous. He may accomplish his work with apparently inadequate means; this too shall redound to his glory. Or if he sees fit, he can employ the* *great* and the *rich* in this work.

Finally, Brethren, the very eventful period in which God has cast our lot, should operate as an excitement to our zeal and activity. The devil knows his time is but short. He worketh mightely in the children of disobedience. This is an unexampled period; a most important crisis!! But the wars and rumours of wars; the heavy judgments that are executed; indicate that the Lord is on his way. Soon, very soon will the cry be heard *Babylon the great is fallen, is fallen;* and then shall *the kingdom, and dominion, and the greatness of the kingdom, under the whole heaven, be given to the people of the Saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.* Give yourselves much to Humiliation, Fasting, and Prayer;—be perfect; be of good comfort; be of one mind; live in peace; be tender hearted, forgiving one another; and be ready to distribute, willing to communicate; and the God of peace and love shall be with you. Amen.

JOSEPH THAMES, *Moderator.*
JAMES A. RANALDSON, *Clerk.*

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* Ptolemy Philadelphus, was instrumental in translating the Scriptures into the Greek language. He employed Seventy-two of the learned natives of Judea in this work, which is called the Septuagint; the expense of which is computed at Two Millions Sterling.

MINUTES

OF THE

CAPE-FEAR

BAPTIST ASSOCIATION,

CONVENED IN

New Hanover County, Bull Tale Meeting House,
Saturday, October 5, 1816.

TO WHICH IS ADDED,

REPORT OF THE CORRESPONDING SECRETARY,

AND

A LIST OF CONTRIBUTIONS FROM TWENTY-SIX CHURCHES.

WILMINGTON, N. C.
PRINTED BY THOMAS LORING.
1816.

MINUTES, &c.

1. THE Introductory Sermon was delivered by Elder WILLIAMS, agreeably to appointment, from *St. John, Xth Chapter, 9th verse.* After Divine Service, the Association retired from the stage, and convened in the house. Proceeded to business.—Elder BRYANT prayed.

2. Chose Brother Joseph Thyms moderator; Brother Samuel Buxton clerk, and Brother James Rapheild assistant clerk.

3. Appointed Brethren Oats, Matthias, and Fayson, assistants, a Committee of Finance, to receive the contributions, make settlements, and report accordingly.

4. Then received letters from 26 Churches, by the hands of their Delegates, with their contributions. A Report of which is hereunto annexed.

5. Visiting Brethren in the Ministry being present, were invited to take seats with us. Elder REEVES, from our sister Charleston Association, a Delegate to us, and Elder WHITE, a volunteer visitor; both came forward and took seats agreeably to request.

6. Report for Correspondent Letters from different Associations. One from the Charleston Association was read, and cordially received.

7. Received two Petitions from two newly constituted Churches, viz:—New Hanover county,

Maple Hill, and Bladen county, Walker's Bluff. Their state being found orthodox, were cordially received.

8. Then appointed Brethren to write Correspondent Letters. Elder Morriss, to Charleston; Elder Etherage, to Raleigh; Elder Goodman, to News, Associations.

9. Then distributed some copies of the Missionary Board, together with some Minutes from the Charleston Association.

10. Appointed Brethren to preach to-morrow—Elders WHITE, GOODMAN, and REEVES.

11. Adjourned until Monday, 9 o'clock. Prayer by Elder WHITE.

LORD'S DAY.

The Brethren appointed to preach to-day, meet a very large and extensive audience. Elder WHITE first on the stage, preached from *Isaiah, XXXIId Chapter, 17th verse;* GOODMAN, from *Romans, Xth Chapter, 14th and 15th verses*, on the Missionary Scheme; REEVES, from *St. Luke, XXVIth Chapter, 43d verse.* These services were solemn and impressive, and on them a numerous congregation waited with silent and devout attention.

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12. Monday, meet from adjournment. Elder GOODMAN prayed.

13. The Brethren appointed to write the Correspondent Letters, handed them in. They were read, and received; then signed by the Moderator and Clerk.

14. Then delegated Brethren to our Sister Associations—Elder Goodman, to Charleston Association; Elder. Bryant, to Neus Association; Elder Thyms, to Raleigh Association.

15. Appointed Brother Charles M'Allester as our Correspondent Secretary of the Missionary Scheme.

16. Appointed Elder Morriss to write our Circular Letter for next year.

17. *Recommended by this Association*, That the fourth day of July next be set apart for a day of Thanksgiving to Almighty God for his mercies.

18. *Resolved*, That this Association return their thanks to the inhabitants of Bull Tale, for their kind usage to this Association; and also their sincere thanks to the congregation at large. for their liberal contribution for the promotion of the Missionary Scheme.

19. *Resolved*, That as our beloved and dear brother, James A. Ranaldson, has prospects of being more eminently useful in other parts of our country, together with his strong impressions to remove, from various considerations, we are happy to certify, with impartial candor, that the aforesaid brother has, since he espoused the Christian Religion, supported the character of a zealous and upright member of our body, orthodox and evangelical in principle; and that he has been regularly ordained and called to the Ministry among us, and has preached with peculiar acceptance and success for several years—We, therefore, as a body, feel at liberty to recommend the abovementioned brother to the tender regards of the Christian Church of every order and denomination.

20. *Ordered*, That our next Association be held in Robinson county, at PITMAN's Meeting House, to commence on Saturday, before the first Sunday in October, 1817. Service to begin at ten o'clock in the forenoon.

21. Appointed Elder DAVID THYMS to preach the Introductory Sermon, in case of failure Elder ETHRAGE.

22. *Ordered*, That five hundred and fifty copies of these Minutes be printed, and that the Clerk distribute them as formerly; reserving twenty-five copies of them, which he is hereby requested to convey to Elder JAMES A. RANALDSON, as a token of our esteem.

23. The Committee of Finance came forward with their Report, which is as follows:

Received from the Churches this year,		$ 57
Remaining in the Treasury from last year,		68 45
		125 45
Paid the Clerk for printing, - -		15
		110 45
Paid the Clerk for his services, -		14
		96 45
Allowed Elder WILLIAMS, a delegate,		6
		$ 90 45
For the Missionary Firm from the Churches, - - - - -	$ 16	5
From the Congregation at large, -	44	67

24. Then adjourned, (prayer by Elder GORNTO) to place and time before mentioned.

(Signed) JOSEPH THYMS,
Moderator.

SAMUEL BUXTON, *Clerk.*

Resolved, That our Association do recommend the annexed Report of the Corresponding Secretary, by way of Circular Letter, or in the lieu thereof.

JOSEPH THYMS,
Moderator.

SAMUEL BUXTON, *Clerk.*

REPORT

OF THE

CORRESPONDING SECRETARY.

BELOVED BRETHREN—

INDULGE me the satisfaction of presenting the following communications; with a letter from the corresponding Secretary of the Baptist Board for Foreign Missions, and 30 copies of the 'Second Annual Report.'

The momentous subject of evangelical Missions is found in almost every recent publication from the press, whether religious, civil or political. It has become the daily theme of the pulpit, has claimed the universal attention of religious Associations, and has even reached the recesses of the cabinet. Christendom has waged spiritual war with the heathen world:—armed with the panoply of Heaven, and led by the captain of Salvation, she is marching on to victory, slaying her thousands with the edge of the sword! The rise and spread of Missionary and Bible institutions, are such as to create surprise and astonishment. The prospects are still brightening before us—the prospects of the near approach of the latter days, which kings and prophets desired to

see! It appears from the signs of the times that we live to see an *age of wonders*, a most memorable epoch of the christian church.

Great success attends the Mission in India, whose more immediate seat is at Serampore, on the waters of the Ganges. Dr. Carey, *thus writes:* "The field of Missionary exertion in this country, *and those that surround it*, is every day encreasing and extending itself as it respects all branches of the world." Twenty stations have already been formed, and about forty preachers, most of them natives, and a few years ago worshippers of idols, are now preaching to their brethren the unsearchable riches of Christ.

The God of mercy has in his providence, without any concurrence on our part, placed our worthy brother Adoniram Judson at Rangoon, a principal sea-port of the Burman dominions. This station is highly important on account of the greatness of the population, the miserable condition of the inhabitants and its proximity to the Chinese empire.

In December last our brother G. H. Hough, of Pawtucket, R. I. with his wife and two small children, together with our amiable and pious sister Charlotte W. White, of Philadelphia, set sail from the port of Philadelphia, for Calcutta, on their way to Rangoon. Edward Thompson, Esq. whose generosity is well known, furnished a passage and provisions for the voyage gratuitously.

Our highly esteemed brother Luther Rice, is still detained in this country as Agent of the Board. His very laborious and useful services in the United States, have been wonderfully successful. His great self-devotion to the best of causes, must ensure the entire confidence and satisfaction of his brethren.

It may be proper to state that the two last remittances from the "N. C. Baptist Society for foreign Missions," were not received by the Treasurer of the Board in time to be inserted in the "Annual Report." This delinquency must be attributed to the sudden death of our Treasurer, which caused a little embarrassment. Our Society remitted 200 dollars the last year, and 500 dollars this year. It is believed that the N. C. Society will be able to collect for the Mission 500 dollars annually, exclusive of the Society formed by the Chowan Association in this State.

It is truly encouraging to learn that there are now formed, at least seventy-one Mission Societies, and one hundred and eight bible societies in the United States. These co-operating with Bible and Missionary institutions in Europe, may truly "attempt great things," and with the blessing of God, may *accomplish great things.*

The "Annual Report," while it affords much useful information, it exhibits a large table of the Associations, and serves as an excellent medium of correspondence for all the Baptist churches in the United States. We learn from it with pleasure, the *union of efforts* in promoting the grand evangelical design of imparting the gospel to the benighted tribes of the earth. Most of the Associations have become *auxiliary* to the Board, and all yield a favourable countenance. A denomination consisting of nearly *two hundred thousand*, and many of these wealthy, surely will afford liberal means for the propagation of the Gospel.

The great work of translating the Holy Scriptures into the oriental languages, is going on with unex-

ampled expedition. The demand for the Bible increases both in Asia and America. The New Testament is now translated into the Chinese language, which language is said to be spoken by upwards of *three hundred millions.* Several thousand Testaments have been distributed and where it was doubted whether one Bible could have been imparted, it seems there is a demand for at least *Fifty Millions:* but these cannot be furnished for want of funds.

The harvest truly is plenteous. Missionaries and Bibles are wanting not only in lands involved in the darkness of heathenism, but also in many parts of our own country, where they have neither read the Bible nor heard it explained. It is believed that the propriety of originating a Western Mission, on a large scale, embracing the country beyond the Mississippi, will engage the deliberations of the next Triennial Convention.

Through the zealous and laudable exertions of the "Louisiana Bible Society," thousands of Bibles in French, Spanish and English, have been gratuitously distributed among the inhabitants of Louisiana. Our beloved brother Benjamin Davis, has been appointed Agent of the Society, to travel and distribute Bibles in every part of the State. In some instances the word of life is received with demonstrations of joy and gratitude.

"Among the applicants for Bibles," says the report of the Louisiana Bible Society, "there have been several who declared that they had been endeavouring for years, some as many as for 12 or 15 years, to obtain a copy of the Bible in French. Different methods and expressions were made use of by different persons, to manifest their joy and satis-

faction on obtaining what they had so long been in quest of: some declared no present could be more acceptable to them, and others that they esteemed it beyond hundreds of dollars."

Although the Bible is given them, and many are able to read it, still it appears they have no protestant or evangelical preachers to explain to them the unsearchable riches of the Gospel. Our excellent brother Cornelius Paulding, has generously prepared a commodious brick building in the city of New Orleans, for a house of worship; and has used his zealous and pious exertions to procure a preacher, but has not yet succeeded. Here is an extensive harvest which invites the attention of Missionary and Bible institutions.

It is highly gratifying to observe the harmony and union which exist between christians of different denominations, in the noble design of evangelizing the heathen. Montgomery, (the poet.) in a speech *at the formation of a Methodist Missionary Society*, said, "In the Bible Society all names and distinctions of sects are blended till they are lost, like the primatic colours in a ray of pure and perfect light. In the Missionary work, though divided, they are not discordant: but like the same colours displayed and harmonized in the Rainbow, they form an arch of glory—ascending, on the one hand, from earth to heaven: and on the other, descending from heaven to earth—a bow of promise; a covenant of peace; a sign that the storm is passing away, and the Sun of Righteousness with healing in his wings, breaking forth on all nations."

In fine, with pleasure we learn that whilst christians are endeavouring to distribute the word of life

to others, they are bountifully fed themselves; liberal souls are made fat. In various parts of our country, very extensive and happy revivals have been realized among different denominations of christians. Hundreds have been added to the churches; and in several colleges and other seminaries of learning, many of the promising youth have been made the happy subjects of this glorious revival. May we not cherish the hope, that God is about to raise up a "great company" to publish his word among the heathen! The Redeemers kingdom is advancing. Truth is powerful; her weapons are invincible. We believe the day is not far distant, when "the kingdoms of this world, *shall* have become the kingdom of our Lord and of his Christ." The Bible will, probably, soon be read in all the languages of the East, and be put into the hands of all the poor." "Righteousness shall go forth as a lamp that burneth:" Zion shall arise and shine with the glory of the Lord; the Gentiles shall come to her light, and kings to the brightness of her rising; when "she looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

JAMES A. RANALDSON,
Corresponding Secretary.

Countersigned by

JOSEPH THYMS, *Moderator.*
SAMUEL BUXTON, *Clerk.*

October 5th, 1816.

Counties and Churches.	*Ministers and Delegates.*	*Baptised.*	*Received by Letter.*	*Dismissed by Letter.*	*Restored.*	*Under Decling.*	*xcommunicated.*	*Dead.*	*In full Fellowship.*	*Sums Contributed.*	*For the Missionary Board.*
1. Bladen,	David Thyms,										
Beaver Dam.	Amos Cane.	1		3			1	1	73	1 50	
2. Bladen,	Job Goodman,										
Big Swamp.	Wm. Kemp.	5	19					2	56	3	Received from
3. Brunswick,	Abs. Robbins,										Churches for
Lockwood's Folly.	M: Ward.	4						4	42	3	the Missionary Board,
4. Bladen,	D. M'Cullar,										
Walker's Bluff.	Thomas Russ.								45	2	$16 5
5. Columbus,	Ezl. Bryant,										
White Marsh.	James Ray.			37					30	1 75	
6. Columbus,	Isaac Etherage,										
Seven Creeks.	—— ——	9	1		1				53	3	

7. Cumberland,	Jo. Thyms,										
Cape-Fear.	Charles M'Allester.	6	1		1	8	8	3	210	3	
8. Duplin,	Allen Morriss,										Received from
Bear Marsh.	Tim. Spence.			3			1		54	2	the Congre-
9. Duplin,	Jo. Johnston,										gation at
Muddy Creek.	D. Daphin.	2		31	1	2		4	38	1 50	large,
10. Duplin,	Jacob Williams,										$44 67
Limestone.	James Raphield.		1	1		1	1	1	25	1 50	
11. Duplin,	Benj. Best,										
Nahungo.	J. Thomas.	1		1			1	1	27	3	
12. New Hanover,	William Wells,										
Bull Tale.	Samuel Buxton.			3		4			89	3	
13. New Hanover,	Jno. Everet,										
Wilmington.	—— ——	7		1			1	2	25	1 50	
14. Onslow,	Volentine Turner,										
South West.	James King.	3						1	41	1 50	
15. Onslow,	Jno. Gornto,										
Yops' Meeting House.	Isaac Lipsey.	2	1				1	2	86	3	
16. Robinson,	Joel Bullock,										
Ash Pole.	Jno. Pitman.	5	1						48	2	
17. Robinson,	Burrell Britt,										
Saddle Tree.	Jesse Harrell.	2	1						53	2	
18. Sampson,	Reddick Holly,										
Mingo.	Wm. Layton.	2	1	4			2	1	38	1 50	

19. Wain,	Iethro Oats,										
Thunder Swamp.	Lewis Rouse.	4		4	1		2	1	53	1	75
20. Robinson,	Zabar Davis,										
Bear Swamp.	B. Watson.			2					32	2	
21. Sampson,	no. Tew,										
Hornet Meet'g House.	Andrew Bass,								21	1	
22. Sampson,	James Matthias,										
Colary.	Carry Toole;	2	2	1			1	2	135	2	
23. Sampson,	James Woodward,										
Seven Mile.	Simon Hobbs.	2	1	2	1				47	1	50
24. Ons'ow,	Silas Carter,										
Chaplé Run.	—— ——								30	1	
25. Sampson,	Volentine Vann,										
Beaulah.	Edwd. C. Gavin.	1	1	1				1	58	3	
26. New Hanover,	Francis Lewis,										
Riley's Creek.	Joshua Penny.			1		1	1	1	20	2	
27. Duplin,	Richard Chasen,										
Island Creek.	David Quirm.			1		1	1	2	30	1	50
28. New Hanover,	Jacob Shephard,										
Maple Hill.	S. Thistlewood.								31	1	50
	Total,	58	30	96	5	17	11	29	1340	57	

MINUTES

OF THE

CAPE-FEAR

BAPTIST ASSOCIATION,

CONVENED IN

ROBESON COUNTY, PITMAN'S MEETING HOUSE,

SATURDAY, OCTOBER 4, 1817.

TO WHICH IS ADDED,

THE CIRCULAR LETTER

OF SAID ASSOCIATION;

AND

A LIST OF MINISTERS, DELEGATES, &c.

FROM TWENTY-NINE CHURCHES.

[Price of Printing five hundred copies, Twenty Dollars.]

WILMINGTON, N. C.

PRINTED BY THOMAS LORING.

.....

1817.

MINUTES, &c.

THE Introductory Sermon was delivered by Elder ISAAC ETHERAGE, from *Jude, 5th verse;* and from the zeal and engagement of the preacher, and the attention of the hearers, we hope for a Divine Blessing to follow. After Divine Service was over, the Association convened and proceeded to business. Elder WHITE prayed.

1. Chose Elder JOB GOODMAN, *Moderator;*

SAMUEL BUXTON, *Clerk;*

JAMES RAPHEILD, *Assistant Clerk.*

2. Appointed Brethren Oats and Morriss a committee of finance, to receive the contributions, make settlements, and report.

3. Then received intelligence from twenty-nine Churches. A statement of their standing is hereunto annexed.

4. Then visiting Brethren in the Ministry being present, were invited to take seats with us. Elder WHITE, from South Carolina, cordially took a seat with us; and Elder REAVES, from Charlestown Association.

5. Report for correspondent letters from different associations.—Received one from Charlestown, by her delegate Elder REAVES; and one from Nuese, with some copies of her minutes.

6. Then received a letter from a new constituted Church, in Sampson county, New Hope, craving admission in our body, was found orthodox and received.

7. Then appointed Brethren to write correspondent letters.—Elder ISAAC ETHERAGE, to write and carry one to Charlestown Association; and Brother RAPHIELD, to write to Nuese Association. No report from the Raleigh Association, leaves us at a loss how to correspond with her this year.

8. The circular letter for this year, was then handed in by Elder MORRISS, read and cordially received, and signed by the Moderator and Clerk.

9. Then appointed Brethren to preach to-morrow, viz:—Elder WHITE, WELLS, and MORRISS; service to begin at 10 o'clock.—Adjourned until Monday, nine o'clock. Elder WELLS prayed.

LORD'S DAY.

The Brethren appointed to preach to-day, meet a very large and extensive auditory. WELLS, first on the stage, preached from *St. Luke, Chap. VII. 22d and 23d verses.* MORRISS, from *Isaiah, Chap. XXIII. 13th verse.* WHITE, from *Isaiah, Chap. XII. 2d verse.* From the zeal and engagements of the speakers, and the hearers, we hope and trust a special blessing will follow the labors of the day.

10. Monday, the Association meet from adjournment. Elder REAVES prayed.

11. Then the correspondent letters were handed forward, and signed by the Moderator and Clerk.

12. Then appointed Elder ETHERAGE to write the circular letter for next year.

13. Then the Association, in concert, do recommend to the different Churches they represent, to set apart the first day of March next, to implore mercies from *Almighty God* on vegetation the ensuing season; and the first day of September next, to be set apart for returning thanks to the *Lord.*

14. Then directed the Clerk to have five hundred copies of these Minutes printed, and make distribution as ordinary, reserving one copy for the Missionary Board.

15. Then a distribution was made of some copies of minutes from several sources of our connection.

16. Then appointed Elder DAVID THYMS, to preach the Introductory Sermon to our next Association. In case of failure, Elder JOB GOODMAN.

17. Then this Association do hereby acknowledge themselves in the following manner, viz:—They return their sincere thanks to the inhabitants of Ash Pole, for their hospitality to this Association.

18. Then the Association, still in concert, do give to our much esteemed Elder WHITE, ten dollars out of our funds, for his attention to us.

19. Then the Committee of Finance came forward with their report, which is as follows:

Received from twenty-nine Churches, this year,	-	$51 55
Remaining in the Treasury from last year,	- -	90 45
		142
Paid for printing the Minutes from last year,	- -	20
		122

Paid the Clerk for his services, - - - - -	14
	108
Allowed to Elder WHITE, - - - - - -	10
	98
Paid the Corresponding Secretary, for bad money and postage, - - - - - - - - -	2 45
	$ 95 55
From the several Churches to the Missionary Fund,	$ 27 29

20. Then, *Ordered*, That our next Association be in Duplin county, at Limestone Meeting House; to commence the Saturday before the first Lord's Day in October next.

21. Then adjourned to time and place. Elder WHITE prayed.

(Signed) JOB GOODMAN, *Moderator*.

SAMUEL BUXTON, *Clerk*.

The Circular Letter.

THE CAPE-FEAR BAPTIST ASSOCIATION,

ASSEMBLED AT

Pitman's Meeting House, Robeson County, N. C.

October 4, 1817.

To the Churches they represent, send Christian Salutation:

BELOVED BRETHREN—

Having, under the indulgent care of a kind Providence, enjoyed another friendly interview with the Churches, through the medium of your delegates, we again address you in the spirit of christian affection.

Suffer us, therefore, to call your attention to the subject of reading and studying the Holy Scriptures—a subject at once calculated to convict the mind of its grand importance.

To the Scriptures must we apply for suitable direction on the point now to be considered. The Lord, by his servant Joshua, spake to the children of Israel, saying—"This book of the law shall not depart out of thy mouth: but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and shalt have good success."—*Joshua, I.* 8.

The injunction here implied, is addressed to the whole house of Israel, and is, therefore, applicable to our present purpose, as having a regard to the duty of all, who now name the name of Jesus, by a christian profession.

In another place we hear the illustrious psalmist David, pronounce the most encouraging benedictions on those whose delight is in the law of the Lord, in which they meditate day and night.—*See Psalm I.* 2, 3. Again, the law of the Lord is perfect converting (or restoring) the soul.

Passing on from the testimony given by some of those pious worshipers of God, under the old dispensation, our attention is arrested by those memorable words of Jesus—"Search the Scriptures"—was the divine mandate of Him, who arose triumphant from the dead, to open the understanding of erring men, that they might understand the scriptures. The Apostles, we have reason to believe, taught this doctrine from time to time, with impressive eloquence, for we behold the Bereans engaged daily in this pious work.—*Acts, XVII.* 11.

Paul charges his beloved son Timothy to give attendance to reading, which is virtually a charge to "Search the Scriptures," and to take heed to the sacred volume, as unto a light that shines in a dark place. Having thus made a brief use of some of the texts which have a relation to the subject under consideration, we shall attempt a more close and particular illustration of the matter.

That it is the high duty of all who teach the word, diligently to read and study the Bible, is a truth so plain and evident, that it needs no investigation; but a fact it is, as melancholy as evident, that many who profess an interest in this good book, pay too little regard to the exercise of reading and meditation. The evils which result from an inattention to scripture truths, are too numerous here to state at large; we shall, therefore, only point out a few of the most prominent.

It has, of late, become unfashionable to use the Bible in most of our schools. What is the consequence? Simply this, that many of our youth are learning to ridicule the all-important subject of the christian religion, before they arrive at a historical acquaintance with the book which contains them, and raise objections against they know not what. Others are deprived of those salutary and lasting impressions, which are generally the effect of an early acquaintance with the holy scriptures.

A disregard of the scriptures has the most pernicious effects on the spiritual growth of the christian professor—this is what causes many to wade through a vale of moral gloom, to murmur at the opperations of that hand which is unerring, and repine at dispensations which cannot be accounted for without a serious attention to the word of God. David found himself sliding into difficulties of this nature, but as soon as he went into the sanctuary his distresses were removed.

A careless indifference of the infallible standard, by which our lives and actions must be measured, leaves us in a state of uncertainty with respect to many of the grand essentials of religion.—The Church originally formed at Rome, through her lamentable inattention to the true standard, though her faith was once spoken of throughout the whole world, yet now she is styled the *mother of harlots;* and most of the errors which now exist in the christian world, may be traced back to the papal authority.

Hence we should read the Bible in humility, with a firm confidence in that God who liberally dispenses wisdom, to guide the understanding of all who ask in faith. We should learn to receive the word in a good and honest heart, for this is spirit and this is life. Neither should we wrest the sciptures to our own hurt, or object to that which is hard for short-sighted mortals to understand, but bow with awe and profound reverence to the high wisdom displayed in the sacred pages, which so far surpasses the most exalted flights of human sagacity.

Christians should diligently guard against suffering concernments of a worldly nature to get the ascendency, so far as to divert them from a habitual use of the Bible. They should watch, least the enemy get an advantage over them, and rob them of much of their spiritual support, which must be drawn from this inexhaustible fountain of light and life divine. To this book must we resort for a ray of Heavenly light, to illuminate this gloomy vale, through which we are passing on to brighter worlds above.

To this are we indebted for instructions, relative both to faith and practice. Here the Pastor learns his awful responsibility; and here the private Christian learns his duty. Here the heavy laden sinner seeks repose with a happy success; and here the wounded conscience finds a sovereign cure. And, here the Church may read her Father's Will; the will of Him who sealed it with His blood; a will which secures to the heir a rich inheritance indeed, even an incorruptible crown which fadeth not away.

This will is registered beyond the skies. Its language, Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory.

Here the Heavenly mariner finds his compass, which conducts across the stormy sea of human life; by which he soon shall safely enter the port of endless rest. Thus we see the scriptures form a glorious light that leads to God.

Parents, take care that your children be brought up in the nurture and admonition of the Lord. Let their youthful, unprejudiced minds, be directed to those great subjects, which are caculated to render death-bed reflections easy and pleasant. Suffer them not to spend the Holy Sabbath in profane amusements and unprofitable visiting; but let them have an early acquaintance with the sacredness of the day, and the manner also in which it should be spent.

Having gone as far as our limits will allow, we must draw to a close, by commending you, dear brethren, to God and to the word of His grace, which is able to build you up, and establish you in every good word and work. To the only wise God, our Saviour, be glory and majesty, dominion and power, both now and ever.—*Amen.*

JOB GOODMAN.

SAMUEL BUXTON, *Clerk.*

A LIST OF MINISTERS, DELEGATES, &c.

Counties and Churches.	Ministers and Delegates.	Baptised.	Received by Letter.	Dismissed by Letter.	Restored.	Undergoing.	Excommunicated.	Dead.	In full Fellowship.	Sums contributed.	For the Missionary Board.
1—Bladen, Beaver Dam.	By letter.	1						3	71	$2	$1
2—Bladen, Big Swamp.	Job Goodman, J. Griffin.	6		28		1		1	39	2	2 16
3—Brunswick, Lockwood's Folly.	Absalom Robbins, Joel Robbins.	2	1	2		1		1	41	2	4
4—Bladen, Walker's Bluff.	Jonathan Bryant.	1		5			5	3	35	1 50	
5—Columbus, White Marsh.	Ezl. Bryant, Jon. Robbins.	5	28			2		1	61	2	
6—Columbus, Seven Creeks.	Isaac Etherage, M. Long.							1	52	3	
7—Cumberland, Cape-Fear.	Joseph Thyms, J. Simms.	3	3	9	1	3	4	3	188	2 50	5
8—Duplin, Bear Marsh.	Allen Morriss.			5					52	1 50	
9—Duplin, Muddy Creek.	John Brookes.	2						1	48	1 50	40
10—Duplin, Limestone.	James Rapheild, Jno. Wilkinson.	1	1						27	1 50	
11—Duplin, Nahongo.	Jno. Thomas, Benjamin Best.			4			1		22	3	
12—Duplin, Island Creek.	Amos Shuffle.	2					1	1	31	1 50	
13—New Hanover, Bull Tail.	William Wells, Samuel Buxton.			5		2	8	1	76	3 20	
14—New Hanover, Wilmington.	By letter.				1			1	22	1 50	
15—New Hanover, Maple Hill.	Samuel Stuckey.		1	1					29	1	
16—Onslow, South-West.	By letter.	1	1						44	1 50	
17—Onslow, Yopes' Meet'g House.	J. Lipsey.		1		1	1			86	3	
18—Robeson, Ash Pole.	F L. Haynes, Jno. Barns.	5		1		2		2	59	2	10 20
19—Robeson, Saddle Tree.	Jesse Thomas.	5			1				58	1 50	2
20—Robeson, Bear Swamp.	Zaban Davis.							1	29	2	2
21—Sampson, Mingo.	Henry Pitman.	2	1	4			2		38		
22—Sampson, Cohary.	Arthur Brown, J. Holly.	2			6		2	3	131	2 60	
23—Sampson, Seven Miles.	William Layton, Felix Bass.	5		3				1	48	1	
24—Sampson, Beaulah.	David Cornega, Robert Bird.	2			3		1	2	53	2 50	
25—Sampson, Hornets Meet. House.	Isom Jackson.	1				1		2	20	75	4
26—Onslow, Maple Run.	Benjamin Johnston.	1				1	1		29	1	
27—Wayne, Thunder Swamp.	Jethro Oats.			1				2	55	1	
28—New Hanover, Riley's Creek.	James Larkins, Benjamin Larkins.	1	1				1	1	20	2	55
29—Sampson, New Hope.	John Carrell.								12	1 55	
	Total.	43	38	68	13	14	26	31	1476	51 55	27 29

MINUTES

OF THE CAPE-FEAR BAPTIST ASSOCIATION,

Convened in Duplin County, Limestone Meeting-House, Saturday, October 3, 1818.

To which is added, an Address instead of the Circular Letter.

TOGETHER WITH A LIST OF THE

Ministers and Delegates from Twenty-Nine Churches.

THE introductory sermon was delivered, in order, by Elder DAVID THYMS, to a large and attentive assembly, from the Second Epistle of *Timothy*, Chapter II. and 15th verse—"*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*" The congregation were attentive, and the preacher zealously engaged; from which we hope a divine blessing will follow. After service was over, the association convened and proceeded to business.

1. Elder MORRISS prayed; then the list was called; a majority being present, Elder JOB GOODMAN, was chosen Moderator, and Brother SAMUEL BUXTON, Clerk.

2. Then appointed Brethren Oats, Thomas and Oliver, as a committee of finance, to receive the contributions, to make settlements, and report.

3. Then the letters from the several churches were handed in and read, delegates names enrolled, and contributions received, a statement of which will be hereunto annexed.

4. Visiting brethren from sister associations were invited to take seats with us, who cordially came forward. Elder KOONCE, from Nues association, presented his letter, and some copies of their minutes, which was gratefully received; and B. J. Stevenson, from Raleigh association, gratefully received.

5. Then appoint brethren to write and go to the sister associations—Elder *Goodman* to write the letter to Charlestown association, and be a delegate also; Elder *Williams* to be a delegate to Nues association, and to write the letter; Brother John Oliver, to write to Raleigh association, Elder *Wells* to be the delegate and bear the letter.

6. Then our circular letter for this year was called for; but Elder *Etherage*, who was to prepare it, not being present, Elder *Morriss* was requested to write an address in favor of the missionary scheme, who cordially agreed so to do—a copy of which you will see hereunto annexed.

7. Then received from our corresponding secretary, Brother Charles M'Allester, several copies from the missionary board, which we gratefully received; and then, with some other copies from our sister associations, we distributed in order.

8. Then requested Elder *David Thyms* to write our circular letter for next year.

9. Then appointed brethren to preach to-morrow—Elders *Morriss*, *Koonce* and *Goodman*. Elder *Morriss* for to preach first; Elder *Goodman* to follow next after; Elder *Koonce* to conclude—allowing twenty-five minutes intermission for collection to the missionary scheme. Preaching to commence at ten o'clock, Then adjourned until Monday, ten o'clock. Elder Koonce prayed.

LORD'S DAY.

The brethren appointed to preach to-day, meet a very large and extensive congregation, who appeared, more than common, composed. Elder *Morriss*, agreeable to appointment, first on the stage, preached from *Beauteronomy*, XXXII. Chapter, and 9th and 10th verses—"*For the Lord's portion is his people; Jacob is the lot of his inheritance; he found him in a desert land, and in a waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.*" Then followed Elder *Goodman*, who preached from *St. Mark*, XII. Chapter, and 15th verse—"*And he said unto them, go ye into all the world, and preach the gospel to every creature.*"—Then the intermission took place, and a collection made from a liberal assembly. Then Elder *Koonce*, upon the stage, preached from *Revelations*, XXII. Chapter, and 14th verse—"*Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gate into the city.*" From the zeal of the preachers, and the attention of the people, we hope a divine blessing will follow.

MONDAY, OCTOBER 5.

10. Meet from adjournment. Elder *Wells* prayed. Then the corresponding letters were handed in, which were read and approved of. Then the congregation called for the Moderator, Elder *Goodman*, to preach to them, who duly submitted to their request. Then Brother Charles M'Allester was appointed moderator *pro tem.* who signed the letters of correspondence with the clerk.

11. Then the clerk was directed to have five hundred copies of these minutes printed, and do in the following manner with them—Fifty minutes for to send abroad to sister associations: the rest to be distributed, viz:—The churches in Cumberland; Sampson, Mingo; Robeson, Ash Pole; Robeson, Saddle Tree; Bladen, Big Swamp; Bladen, Beaver Dam—are to receive their minutes through Brother Charles M'Allester, which are to be packed and left in office, in Wilmington; and the other churches are to apply for themselves, at the said printing office, in Wilmington:

12. Then ordered, that our next association be in Wayne county, Thunder Swamp Meeting House, to commence on Saturday before the first Lord's Day in October, 1819. Elder *Goodman* to preach the introductory sermon—in case of failure, Elder *Wells*.

13. Be it remembered, that this association return their unfeigned thanks to the inhabitants of Limestone, for their kind dealings to this association, and foreigners in general.

14. Then came forward the committee of finance with their report, which are as follows:

Received from the churches this year, - - - -	$ 40 62½
Remaining in the treasury from last year, - - - -	95 55
	$ 136 17½
Paid for printing the minutes, - - - - - -	20
	$ 116 17½
Paid the clerk, - - - - - - - -	14
Remaining in the treasury, - - - - -	$ 102 17½

Received this year from the churches for the missionary scheme, $ 19 25

As the committee did not report the sum of the collection in the congregation, none is here.

15. Then the association adjourned until time and place before mentioned. Elder Koonce prayed.

(Signed) JOB GOODMAN, *Moderator.*

SAMUEL BUXTON, *Clerk.*

THE ANNEXED ADDRESS.

DEARLY BELOVED BRETHREN—We take the liberty, as an advisary counsel, to submit the following brief address to your most earnest consideration.

The Lord has constituted us, even us, as stewards in his house and laborers in his vineyard. The christian calling is an active and busy state. What our hands find to do, shall we not do with our whole might? Let us look abroad, and contemplate the work, the great work, that now lies before us.—The Lamb that was once a bleeding spectable on Mount Calvary, is in a wonderful manner claiming the purchase of his blood, and calling sinners home to God. His calls are sounding out through all the earth; the heathen lands are becoming his inheritance; the countries that have long been sitting in the region and shadow of death, are now receiving the light of life divine. But let us remember, that the Lord ordinarily works by certain means to accomplish his purposes of mercy towards the children of men. He has, therefore, put it into the hearts of many, to engage zealously in the promotion of his gospel; and numbers have gone out with a holy zeal, both from Europe and America, to blow the gospel trumpet through the unenlightened tribes of India. In Asia, a divine success has followed their labors of l

there—many of the natives have been raised from the dead, and are now giving glory to God. that he has put it into the hearts of his people in distant countries, even in North America, to go up with the Lord against the mighty. Is there not an apportunity afforded us to do something in aid of this glorious missionary work? May we not claim the priviledge of having a part in this matter? Is it not our most ardent cry, "Let thy kingdom come?" What could cheer our hearts and refresh our spirits more, than the general enlargement of Christ's peaceful reign, than to see the prodigal return, though with fear and trembling, to his father's house? Why, dear brethren, when we are even so cold that it appears nothing can warm or move, witness the melting effect that the story of the new-born child of God has instantaneously on your souls. This shews your love, your divine love, for the precious souls of poor sinners. It is enough we feel impressed, we feel convinced, that we love even the benighted and far distant heathens—But how shall we devise a plan to aid in so pious a work? It is recommended in the spirit of love, that our brethren in the ministry, and other leading members, should zealously urge the general propriety of forming mission societies for this purpose. One shilling (which none would feel as a loss) from each member in your churches, sent up to the association for missionary purposes annually, would amount to a handsome annual sum—there are also many who are not in our communion, that would cheerfully contribute their mite. Finally, brethren, we exhort and persuade you to consider these things, and endeavor to send up something, as the Lord hath given you ability, to our next annual meeting; and may the Lord strengthen your hands and encourage your hearts in this and every other good word. We have had a season of peace in the saviour of peace, during our association; and we greet all the churches in love, hoping that the fellowship of the spirit, and the bond of union and harmony, may ever exist amongst the churches of our adorable Redeemer.—*Amen.*

[Price of Printing five hundred copies, Twenty Dollars.]

MINUTES

OF THE

Cape Fear Baptist Association.

FOR

1819.

MINUTES

OF THE

Cape-Fear Baptist Association,

Convened at Thunder Swamp, M. H. October 2d, 1819.

1. The introductory Sermon was delivered agreeable to appointment, by Elder Job Goodman, from Psalm cxxv. 1-2.—"They that trust in the Lord shall be as Mount Zion which cannot be removed, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth, even forever."

2. The Association assembled, Elder Reaves prayed at the opening of business; and having called over the list a majority being present proceeded to elect officers, viz. Elders, Job Goodman Moderator, and Allen Morris Clerk, and James Rhafield, Assistant Clerk.

3. A committee of finance was appointed consisting of brethren, Jonathan Thomas, Garrey Toole, William Cox, and Absalom Robbins.

4. Letters from 29 Churches were read, and their State, with the names of the Delegates minuted. Petitionary letters were also handed in, from which we find an increase of three Churches since our last.—viz. Burnt-Island, Beaver-Dam, (in Columbus) and New-Britain; These Churches having given satisfactory accounts relative to their faith and order, were cordially received into union with the association. Corresponding letters were enquired for, one from the Neuse Association was handed in by their Messenger, brother Robert Green, with 30 Copies of Minutes. Brother Green was invited to a seat with us.

5. Read a circular from The Baptist-Board of Foreign Missions, and proceeded to appoint Brethren to write to Corresponding Associations viz. Elder Williams to the Raleigh, Morris to the Neuse, and Goodma to the Charleston.

6. Appointed Brethren to preach on the Sabbath, and adjourned until monday 10 o'clock, brother Wells closed by prayer.

7. The preachers selected to occupy the stage, met on Sunday morning a numerous audience, and preached from subjects chosen as follows: The Rev. David Thames first, from Psalm lxxiii. and 24. Goodman from Eph. iv. and 5. Morris from 2 Cor. v. and 20; and Bryan from 1 Cor. i. 30. Many seemed to listen with devout attention, and we trust a blessing will follow. A collection for Missionary purposes was taken from the congregation on the sabbath.

8. Monday morning met according to adjournment. Elder Gornto prayed and the business proceeded.

The circular letter written by elder Thames was handed in, read and approved—corresponding letters to the different Associations, were also read and received, and messengers appointed to bear the letters: namely, Brethren, Goodman to the Charleston, Williams to the Raleigh and Wells to the Neuse.

9. Appointed Brother Charles M'Allester to write our next circular letter.

10. Made enquiry after churches within the limits of our association, which are not in union with us, with the view of using such measures as the spirit of the Gospel dictates to effect a union.—None were discovered.

11. The clerk was directed to make a statement of the number of ordained and licensed ministers of our order in the bounds of the association.

12. The committee of finance gave in their report and were discharged.

13. We have agreed to hold our next Association at Nahunga in M. H. Duplin, begining Saturday before the first Lord's day in October, 1820.—Brother John Gornto, preaches the introductory sermon; in case of failure, Brother Morris preaching to commence at 10 o'clock, A. M.

14. Took into consideration the subject of the Theological School, commencing under the care of "the Baptist Board for Foreign Missions," wishing knowledge to increase in the churches; agreed to sanction the measure.

15. Resolved for the purpose of regaining the money belonging to this association, which lay in the hands of our former Clerk at the time of his decease—to appoint brother James Larkins our agent, furnished with the power of an attorney from the present clerk.

16. The clerk is directed in these minutes to mention and explain the error in the report of the last year's minutes.

17. *Resolved*, That 500 copies of these minutes be printed and deposited as follows:—viz. in Fayetteville, Whiteville, at Sampson C. H. and Limestone.

18. The thanks of the Association are tendered to the citizens of the neighborhood, for their friendship and hospitality during the Session.

Concluded with prayer by brother Morris.

Report of the Committee of Finance.

Received from the Churches for the Association, Fund		$ 54 02 1-2
Remaining in Treasury,		*102 17 1-2
		$156 20
Paid for Printing last years Minutes - -	20	
—— the Clerk for his services, - - -	14	
—— Elder Wells for attending the Raleigh Association	7	
—— Elder Williams for ditto, the Neuse do. -	3	
		$ 44 00
		112 20
Received from the Churches for Missionary purposes,	$13	
From the Congregation on Sunday - - - -	†20 80	
—— the Black people in favor of the African, Mission	3 16 1-4	
		$36 96 1-4

* The Churches would do well to observe, that although this sum stands on our Mintues, yet it is not at present in the hands of any officer in the Association as may be understood by number the 15th, of these Minutes; hence our present funds are extremely low.

† It should be here remarked, that it was an oversight in our clerk of 1818, that the contribution of the sabbath was not accuraely stated. The reader must threfore, be referred to the Minutes of "The North-Carolina Baptist Society for Foreign Missions, for 1819; where the subject explains itself, the collection having been carried up by our Secretary.—viz. By Charles M'Allester, from the Cape Fear Association.

	$47 63
Now	19 25, taken from $47 63
Leaves	28 38, which was the amount of the Public Contribution on the Sabbath.

The Circular Letter.

THE Cape-Fear Baptist Association to the respective Churches she represents, sendeth Christian salutation.

Dearly beloved brethren from general observation, we perceive an evil that prevails much in our country, neighborhoods and families, and that measurably for want of a careful discharge of our own duty, as professing Christians and Parents. This evil consists of the ill habits which at present so much predominate amongst our youth. Hence we call your attention to the obligation of parents to their children. The want of timely and suitable instruction as regards the youthful mind, often stabs the parent's heart, and leads him loaded with shame and sorrow to the grave. We are certainly first bound to secure to our children the common necessaries of life, by the assistance of divine Providence, otherwise we might be called infidels. or those who have denied the faith. It is also our duty to use all lawful means to have our youth well educated; at the same time to endeavor to have the judgment properly directed, in order for their usefulness in society.

We also are to consider it as a lawful privilege to secure this world's goods, for the benefit of our rising posterity; not with a design that they may become full, and deny the Lord, or say who is he? but that they may not be poor and steal and take his sacred name in vain Prov. xxx 8, 9.

The above duties having been noticed, we take into consideration something of more solemn importance; that is the everlasting happiness of the soul. True it is, we can do nothing which will essentially recommend them to the divine favour; yet we are bound by the word of God to use certain means, in the pursuance of which we discharge our duty. obey the holy precepts, and admonition of scripture; and may with an humble confidence look for a blessing to descend in due season, on our growing youth. Bring up your children in the nurture and admonition of the Lord, not by having them brought within the pales of a church by baptism or sprinkling, before their hearts are changed by grace divine; but by both precept and example, for a word in season to the tender unbiased mind, how good it is! often producing results of immortal advantage; though perhaps often, years after the pious parent has forgot the labors of his guardianship below.

Unnecessary visiting, and idle roving from house to house on the sabbath, are fraught with danger and ill consequences. Trifling sports, and sinful amusements on that holy day, ill befit creatures that must shortly enter on a delightful sabbath of eternal rest, or bear the resentful vengeance of Him who hath sanctified the sabbath for his own worship.

God has no where promised to meet with, and bless those who assemble for the purpose of canting to the sound of the viol in a way of civil mirth, as it is called by the worlding. Oh! how bewitching, how ensnaring and alluring is this great enemy, to serious reflection, and religious thought! Let parents weigh their charge with solemn care, and let the youthful mind be rather directed to the word of God which is a perfect guide in all religious matters, and able to make the young as well as the old wise unto salvation. By reading the scriptures our children will discover at an early period the necessity of setting apart one day in seven, for the service of the most high.

It is also important that the youth should attend the preaching of the gospel, with such behavior as becomes the worshipers of God. Let children likewise be taught the use, and great necessity of fervent prayer to God for the remission of sin, and a blessing through Christ. This duty should be strongly impressed on the mind by our own particular example as Christian parents and heads of families.

When we neglect the several duties which have just been stated, we disgrace ourselves, as professing parents; neglect the interest of our children, and disobey the commands of the Lord of the Sabbath. On the other hand when we strictly attend to these duties, we honour the father of our spirits, prove ornamental to the cause of Godliness, and possess an inward peace which the careless parent knows not: we also have the comfortable promise of the Lord, that his blessing will attend us, for he gives grace and glory; and no good thing will he withhold from them that walk uprightly.

May the Lord give you understanding in all things, and grace sufficient for all your duties, Amen.

JOB GOODMAN, *Moderator,*
ALLEN MORRIS, *Clerk.*

COUNTIES AND CHURCHES.	DELEGATES.	Baptized.	Rec'd by Letter.	Dismissed.	Restored.	Un. Dealing	Excluded.	Dead.	In Fellwship.	Sums, A. F.	M. F.
SAMPSON.											
1 Mingo,	William Layton, Wm. Jackson,							3	34	100	
2 Cohari,	Garry Toole, J. Stephens,	7		6				1	136	205	
3 Seven Miles,	Wm. Smith, A Benton,	2			1				51	150	
4 Beaulap,	Robert Byrd, V. Vann,					1	1		50	200	
5 Hor. M. House	Andrew Bass,	3					2	2	20	70	
6 New-Hope,	J. Carrol, J. Chesnut,		3						15	100	
DUPLIN.											
7 Bear Marsh,	A. Morris, J. Goodson,	7		1					43	200	100
8 Muddy Creek,	D. Daffin, J. Brooks,	5				1		2	46	150	
9 Lime stone,	Jacob Williams, James Rhafield,								31	150	
10 Nahunga,	J. Thomas, H. Best,		1						21	300	
11 Island Creek,	R. Chasen, Wm. George,	1				1	1	1	30	150	
ROBESON.											
12 Ashpole,	Jesse Pitman,	1		8	1		1	3	62	200	300
13 Saddle Tree,	Jesse Thomas,	2		2					39	150	100
14 Bear Swamp,	L. Thompson, B. Watson,	1				1	1		26	100	100
15 Burnt Island,	J. Freeman, J. Little,								22	200	
NEW-HANOVER.											
16 Bull Tail,	John Buxton, E. Herring,	5	2	3			5	4	70	300	
17 Wilmington,	John Picket,	2					2	3	25	200	
18 Maple Hill,	S. Stuekey, Stephen Wood,	1	1			2	1	1	26	100	
19 Riley's Creeks	A. Morgan, James Larkins,	1		1					22	200	
BLADEN.											
20 Beaver Dam,	David Thames,	2	1	2			1	3	64	150	
21 Big Swamp,	Job Goodman. D. Coleman,	3	1	2			2	2	42	200	200
22 Walker's Bluff	*No Representative.*										
ONSLOW.											
23 South West,	Jesse Webb, J. Langley,	2						1	44	150	
24 Yeope's M. H.	John Gornto, D. Nixon,	1		3	1				77	300	
25 Chapel Run,	William Cox, B. Johnson,	4							40	125	
COLUMUUS.											
26 White Marsh,	E. Bryan, B. Saucer,	1		16				1	54	150	
27 Seven Creeks,	Bryan Goss,	2		1					57	300	
8 Beaver Dam,	*Represented by Letter.*								20		
New Britain,	*Do. do.*					3			11	100	
BRUNSWICK.											
Mill Creek.	J. Reaves, A. Robbins,	4		1		2		2	42	300	
MBERLAND.											
e-Fear,	C. M'Allester, J. M'Daniel,	4	1	1	2		4	5	186	200	50
YNE.											
Swamp,	Jethro Oates, L. Rouse,	1						1	49	150	
		62	10	47	5	11	21	35	1435		

we have within the limits of this Association 17 Ordained Preachers, and

MINUTES

OF THE

CAPE-FEAR

BAPTIST ASSOCIATION,

ASSEMBLED AT

NAHUNGA MEETING-HOUSE,

IN

DUPLIN COUNTY, NORTH-CAROLINA,

SEPTEMBER 30, 1820.

RALEIGH:

PRINTED BY J. GALES.

1820.

MINUTES

OF THE

CAPE-FEAR BAPTIST ASSOCIATION.

1. The introductory Sermon, according to appointment, was delivered by Elder John Gornto, from Acts IX. 20. "And straightway he preached Christ in the Synagogues, that he is the Son of God."

2. The Delegates met in an associated capacity: a majority being present, proceeded to elect officers, viz: Elders Job Goodman, Moderator, and A. Morris, Clerk, and Brother Rhafield, Assistant. Elder Morris prayed at the opening of business.

3. A committee of finance was appointed, consisting of Brethren John Oliver and James Mathis.

4. Then read the letters from the various Churches which formed the Associations, took an account of their state, and enrolled the names of the Delegates.

5. Read a corresponding letter from the Neuse Association, accompanied with a packet of minutes, and welcomed her messenger, Brother Keaton, to a seat; also invited Brother Reaves, a messenger from the Charleston Association, to sit with us.

6. Attended to Brother Larkins's report, to-wit: That he had acted agreeably to his appointment in last year's minutes; had collected thirteen dollars, which was handed in to the clerk; and has the prospect of hereafter collecting most of the monies remaining, though some he expects will be lost. Brother Larkins was dismissed, with the thanks of the Association.

7. Read and approved of the circular letter; but authorized the Clerk to inspect it carefully, and make such small alterations as he might deem necessary.

8. Read an address from "The Board of Managers of the Baptist General Convention in the United States." Referred the matter to further consideration.

9. Having had no communications for some time from the Raleigh Association, agreed for the present to suspend our correspondence with that body, and proceeded to appoint Brother Enoch Herring to write to the Neuse and Brother Morris to the Charleston Associations.

10. Nominated Preachers to fill the stage on the Sabbath, and adjourned until Monday, 10 o'clock. Elder Reaves prayed.

11. The Preachers appointed to the stage met on the Sabbath morning a large and serious congregation, and proceeded to preach from subjects as follow: Elder David Thames, Isa. LV. verses from 1 to 3, inclusive; Elder Goodman, John V. 39; and Elder Reaves, Matt. XI. 28, 29, 30. The Preachers appeared devoutly engaged, and we trust the Lord will not suffer his word to return void.

12. Monday morning met pursuant to adjournment. Elder Johnston prayed. Proceeded to appoint Elders Goodman and Reaves Messengers to the Charleston Association, and Elder Gornto to the Neuse.

13. Elder Jonathan Bryan is appointed to write our next Circular, on a subject of his own choice.

14. Agreed that our next Association be held at Ryley's Creek, New-Hanover county, commencing Saturday before the first Sunday in October, 1821.

15. Appointed Elder Job Goodman to preach the introductory Sermon, in case of the failure of Elder E. Bryan. Service to begin at 10 o'clock, A. M.

16. The Committee of Finance gave in their report, and was discharged.

17. Read an Address from the sixth annual report of the Baptist Board for Foreign Missions, and agreed to request our Corresponding Secretary to write to the Board, representing our present situation with regard to ability, &c. and that we wish the small mite we do send up to be appropriated to the use of Foreign Missions.

18. Agreed to have 500 copies of these minutes printed at Raleigh, and distributed from thence.

19. *Resolved*, That it be the duty of Ministers and leading Members, if circumstances so require, to read the minutes, or any interesting parts of them, in full congregations, soon after they come to hand, for the purpose of diffusing the information they contain in a more general way.

20. The Association express a sense of gratitude to the inhabitants of the place, for the kindness and hospitality experienced during the session. Adjourned to place and time appointed. Prayer by Brother Wells.

JOB GOODMAN, Moderator.

ALLEN MORRIS, Clerk.

Report of the Committee of Finance.

Received from the Churches for the A. F. -		$46 30
Remaining in Treasury, - - -		112 20
		158 50
Paid for printing last year's minutes, -	$15	
—— the Clerk for his services, - -	14	
—— Elder Goodman for attending the Charleston Association, - - - - -	7	
	—	36 00
		$122 50
Received from the Churches for Missionary purposes, - - - - - -		10 28½
From the congregation, - - -		3 51½
		$13 80

		Churches.	Delegates.	Baptised.	Rec'd by Letter.	Dismissed.	Restored.	Excommunicated.	Dead.	In Fellowship.	Sums A. F.	M. F.
Sampson.	1	Mingo,	William Layton, J. Sterling,		2	1			1	35	00	
	2	Coharai,	James Mathis, John Stephens,	4					2	133	250	690
	3	Seven Miles,	E Benton, John Fleming,	6		1	1	2		50	150	
	4	Beaulah,	Edward C. Gavin, J. Ingram,			2		1		37	200	
	5	Hornet M. H.	Andrew Bass,		2	3				21	100	
	6	New-Hope,	John Carrol,	3						18	150	
Duplin.	7	Bear Marsh,	Allen Morris, J. Oliver,	4		2		1		45	250	
	8	Muddy Creek,	J Brooks, J Johnson,	12				1		68	150	
	9	Limestone,	P Sutherland, Jas. Rhafield,	1					2	30	150	
	10	Nahunga,	Howel Best, E Pearsall,	1	1				3	19	300	
	11	Island Creek,	Jacob Teache, D. Quinn,	3	1	1	2		1	34	125	
N.Han'r. Robeson.	12	Ash Pole,	John Pitman, Wm. Thompson,	4	4					70	200	
	13	Saddle Tree	Not represented.									
	14	Bear Swamp,	Do do.									
	15	Burnt Island,	Jacob Little, Stephen Pitman,	5	5	2			1	23	200	
	16	Bull Tale,	Jesse Rogers, E Herring,	9	1	2	3		1	80	305	
	17	Wilmington,	John Everet, John Larkins,	3						24	150	
	18	Maple Hill,	J. Screws, S. Stuckey,	8		2	2			36	100	
	19	Riley's Creek,	J. Larkins, J. Penny,	3			1			24	195	

Columb. Onslow Bladen	20	Beaver Dam,	David Thames, T. Cashwell,	8	1				7	68	100		
	21	Big Swamp,	Job Goodman, J. Willifred,	4	2				1	45	200		
	22	Walker's Bluff,	Duncan M'Kuller,	19		9				84	125		
	23	S West,	J Langley, Jas King,	5	1				4	46	150		
	24	Yeopes M. H.	J. Gornto, Benj Johnston,		2	3				76	300		
	25	Chapel Run,	Benj Bryan, W. Cox,	1		4			1	36	100		
	26	White Marsh,	E. Bryan, Jas. Rhae,						1	52	150	62½	
	27	Seven Creeks,											
	28	Beaver Dam,	E. Spivey, Curtis Spivey,	5	3				1	28			
	29	New-Britain,											
Brunswick	30	Mill Creek,	Joel Robbins,	2	1			2	1	44	200		
Cumberland.	31	Cape-Fear,	John M'Daniel,	12		2		7	2	187	200	338¾	
Wayne.	32	Thunder Swamp,	Lewis Rouse, J. Oates,							49	150		
				132	26	34	9	14	30	1467			

THE CIRCULAR LETTER.

DEAR BRETHREN,

Permitted again to meet in an Association, we again send you a circular Address. And, as it is one of the principal designs of this kind of communication to urge truths which are not deemed very expedient for Preachers much to insist on, we enter in plain and friendly terms on the subject of the support of the Gospel ministry.

Since we profess to advert to Scripture for information on all matters relative both to faith and practice, hence "to the law and to the testimony" on this subject. An Apostle, who was divinely inspired to treat on this point of Christian duty, argues with evidences drawn from various sources.

1. "Who goeth a warfare at his own charges?" As much as to say, who, as a soldier, sustains the fatigues of domestic preparations, the hardships of tedious marches, the peril and danger of the stormy field of battle, at his own charges?

Or who, as a minister of the Gospel, in an eminent sense, called forth to fight the battles of the Lord, acquits himself at home by preparatory exertions, and in the Church by public ministrations, all at his own charges? None according to Scripture, because the Lord hath ordained that they who preach the Gospel should live of the Gospel.

2. "Who planteth a vineyard and eateth not of the fruit thereof?" It requires labour and attention, after a vineyard is planted, to cultivate, prune, and keep it in order. Or, "who feedeth a flock, and eateth not of the milk of the flock?" Shall the kind solicitude of the shepherd who is wearied with fatigue and watching be thus requited? No, for the admonition in another place follows, "Let him that is taught in the word communicate to him that teacheth in all good things."—*See* 1st *Cor.* ix. 7, 11.—*Gal.* vi. 6.

Leaving these passages for your own further illustration, we proceed to reason from analogy. Every laudable and valuable institution ought to be supported. The Gospel, of all institutions, is most important, laudable and valuable; therefore the Gospel ought to be supported. As Christians we profess religion to be our great concern; that we desire the sincere milk of the word for our spiritual growth, that we have given ourselves to the Lord, and to his service, to be supported by his power and grace. Let us think on these things.

Again. Service naturally demands remuneration, divine as well as human, public as well as private. We shall here insert a few remarks which, perhaps, may with safety be impressed on the minds of every thinking Christian; namely, that man who preaches for money, and not for the glory of God and the good of souls, deserves no encouragement. On the other hand, that people who are able to support and yet neglect the faithful and laborious minister of the sanctuary, deserve that the Gospel should be taken from them and given to those who are willing to shew their esteem and value for it, by attention paid to their preachers. And that preacher who is not worth supporting is not worth hearing. Indeed, the conduct of those who withhold their suitable aid and assistance, is at least a tacit declaration that the preacher is beneath their notice in this respect.

Perhaps the question may now arise, what method should be adopted to improve the present imperfect state of this matter? We would first observe, that Christianity, with regard to this duty, would be in better credit in many places, were the thing entirely laid aside, rather than conducted as it is. For there is in many instances a remissness, fraught with so much careless neglect, that it looks to indifferent persons as if we were reserving our punctuality for other purposes. This, brethren, often injures the cause of vital godliness, as well as the support of the Gospel; it manifests such a disregard to a known

and scriptural duty, and exhibits such an unfavorable trait in character, with respect to firmness and some other virtues, that the enemy of the christian cause has too much reason to indulge his censures.

To encourage a union for the support of the ministry, between professors and non-professors, has to some seemed inconsistent with the independent spirit or nature of the christian religion. Now if it should be found, on mature consideration, that the Gospel has no salutary effects on society at large; or that it has no friends except visible members; or that the support of religious worship, at a very early period, did not depend on the whole congregagation instead of a partial few of the most devotional; or that the Lord does not justly allow the earth whose fulness is his, often to help the woman; we will admit the propriety of the objection. But under present existing circumstances, we are authorised to recommend it as a duty, as well as a privilege, to all congregations favored with the extensive benefits of the Gospel, to contribute to its support; and few gentlemen capable of serious reflection would be found slack were the duty decently proposed.

Prudently to manage this important duty, churches in the choice of deacons and others to superintend the thing, should ever have before them the direction that Paul gave to Timothy; where the young preacher is instructed that the deacons must not be double-tongued, saying or signifying one thing and doing another. Not greedy of filthy lucre, least their pernicious example should injure the cause they were intended to support and encourage; but such as hold the mystery of the faith in a pure conscience; and how can those who are negligent in their office possess consciences acquitted and pure?

We are, perhaps, brethren, too easily tempted to look on christian liberality, as a mere waste of money, and why? Because we expect our pastors to labour for us, whether paid or not. But under these discouraging circumstances, some of us have had to

mourn the loss of the light in the golden candlestick; and no wonder, for if poor ministers are neglected, it most certainly behoves them to look for that place where they may, with most ease, support their families, and devote the more time to religious improvement. The disrespect shewn to those who labour in the Gospel harvest in numerous instances, ought to be considered as a sin of omission of which we should divest ourselves as soon as possible; we have not the infirmity of nature to plead as an apology in its favour, as may be the case in some other failings; but the covetousness of nature, and coldness of affection towards the men whom we outwardly profess to esteem, are too manifest.

Hence, some of our pastors are driven to merchandize, some to poor pitiful speculations of some kind or other, and some are driven out of the country. It is inconceiveable how much a proper discharge of duty on the part of churches and people, would strengthen the hands, and encourage the hearts of the true heralds of the gospel. Who knows how much the cold reception we often give them tends to quench the spirit, and retard their laborious zeal! After all that can be dictated by contracted ignorance, these remarks are not founded in fiction.

Were deacons, and leading members who are sometimes appointed to attend to this business, to step forward with a manly behaviour, fortified with a true sense of their duty, and the importance of the subject; there would very soon be little cause to complain for want of means in most of our congregations.

Brethren, let us be alive to our duty, and diligently pursue what our hand finds to do; there is no work to be done in the grave whither we are all hastening on the rapid wheels of time. See the change of things, observe the confusion of human affairs; is there not a cause? Perhaps in the bosom of a cloud of guilty deeds, the hire of the labourer, which has unjustly been kept back, has entered the ear of

the Lord of Hosts, and he is now answering us according to our folly. Observe the prodigality of the times; the gold which has been laid up by covetous men is cankering fast Why has not more been thrown into the treasury of the Lord? As living members of the body of Christ, let us be doers of the word, and not hearers only. The chief shepherd will at length make his appearance, and how shall we abide his coming. How have we treated that character which was originally sent forth without purse, without scrip, and with but one coat, with the assurance that the workman is worthy of his hire? O! may our lamps be burning bright at that hour! May we be in readiness to join the associated assembly above, where all is perfection, peace, joy and love!

May the grace of our Lord Jesus Christ be with you all. Yours, in gospel bonds. Amen.

JOB GOODMAN, *Moderator.*

ALLEN MORRIS, *Clerk.*

MINUTES

OF THE

CAPE-FEAR BAPTIST ASSOCIATION,

ASSEMBLED AT

Riley's Creek, New-Hanover County, N. C.

OCTOBER 6, 1821.

RALEIGH:
PRINTED BY J. GALES.

1821.

MINUTES, &c.

SATURDAY, OCTOBER 6, 1821.

1. The introductory sermon was preached by Elder Job Goodman, from Matt. xii. 33. "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt."

2. Met in Association. Brother Williams prayed. A majority of the Churches being represented, proceeded to elect officers, viz. Brother Job Goodman, Moderator, and brother Allen Morris Clerk, who called as assistant Clerk, brother Rhafield.

3. Proceeded to appoint a committee of finance, consisting of brethren Garry Toole, James Mathis, and George Fennel.

4. Read the Church letters, enrolled the names of the Messengers, and minuted the state of the Churches.

5. Enquired for corresponding brethren. Brother Keaton, from the Neuse Association, was present, with a letter and packet of Minutes, which were thankfully received. Brother Reaves was bearer of a letter and packet from the Charleston Association; but the letter and Minutes being dated two years back, left us utterly at a loss how to correspond with that respectable body, the present year, not knowing where they meet.

6. The Circular Letter written by brother Jonathan Bryan was read and referred to a committee, consisting of brethren Williams, Morris, Toole and Fennell, for further consideration, &c.

7. Received from the Cape-Fear Church a packet of the Minutes of the North-Carolina Baptist Society for Foreign and Domestic Missions.

8. The Assistant Clerk read an Address from "The Board of Managers of the Baptist General Convention, in the United States."

9. Appointed brother Williams to write a Letter of Correspondence to Neuse Association. The said brother also to bear the letter as our messenger to that body.

10. Appointed brother George Fennell to write our next Circular Letter.

11. Nominated Preachers to occupy the Stage on the Lord's Day, viz. Elders Goodman, E. Bryan and Morris, and adjourned to Monday, 10 o'clock, A. M. Prayer by brother Morris.

Sabbath Morning, at 11 o'clock, according to appointment, the Preachers in nomination ascended the Stage. Elder Bryan preached from Rev. xi. 1. Elder Goodman from Micah vi. 6, 7, 8. and Elder Morris from Deut. xxxii. 10. Notwithstanding the unpleasantness of the weather, the people seemed orderly and serious, and we pray the blessing of Zion's King to follow the labours of the day.

MONDAY.

1. Met agreeably to adjournment. Prayer by Brother Reaves.

2. Read and received the letter written to Neuse Association.

3. The Committee appointed to examine the Circular, reported, "That having duly considered the subject, it is their opinion that the Clerk have liberty to make such alterations or corrections, as he may deem expedient.

4. Brother James Larkins then gave in his report as agent in behalf of the Association. He reported that fifty-four dollars and twenty cents was all that could be collected, of the arrears of the Association fund, without distressing the poor, &c. The Association cordially acquiesced in the report, and discharged brother Larkins with the gratitude of our

body. The above sum was accordingly paid over to the Clerk.

5. Resolved, that brother James Rhafield have for his services as Assistant Clerk, five dollars, which was accordingly paid to him by the committee of finance.

6. Resolved to set apart the first Thursday in March next, as a day of humiliation and prayer to Almighty God, for his blessings on our land, and for the out-pouring of his spirit on the Churches; for surely we are threatened in many places, with at least a partial famine, with regard both to temporal and spiritual nourishment. Agreed also to sanctify the first Thursday in next September, as a day of thanksgiving, or humiliation, as the providences of God among us, may seem to demand.

7. Agreed that the Minutes be printed at Raleigh; and the distribution made as formerly.

8. Appointed brethren Mathis, Toole, and Gavin, in conjunction with the Clerk, to correct the report of the committee of finance, relative to the loss which was sustained by the death of the former Clerk. Also to devise some suitable method for the safe-keeping of the Association fund.

9. Appointed our next Association at South West, to commence Saturday before the first Sabbath in October, 1822. Elder Solomon Reaves to preach the introductory sermon, in case of failure, Elder Morris. Preaching to begin at 10 o'clock, A. M.

10. The committee of finance gave in their report and was discharged.

11. Resolved that this Association express a sense of gratitude to the inhabitants of this place, for their kindness during the session. Adjourned to time and place appointed. Prayer by brother Thomas.

JOB GOODMAN, Moderator.

ALLEN MORRIS, Clerk.

Report of the Committee of Finance, corrected.

1819.

Received from the Churches for the Association fund,		$54 05
Paid Elder William Wells for visiting Raleigh Association,	$7	
Paid Elder Jacob Williams for visiting Neuse Association,	3—10	
		$44 05

1820.

Received from the Churches for the Association Fund,		46 30
From brother James Larkins, agent for Cape-Fear Association,		13
		$103 35
Paid for printing last year's Minutes,	$15	
Paid the Clerk for his services	14	
Paid Elder Job Goodman for visiting Charleston Association,	7— 36	
		$67 35

1821.

Received from the Churches for the Association Fund,		42 01½
From brother J. Larkins, agent,		54 20
		$163 56½
Paid for printing last year's Minutes,	$15	
Paid the Clerk for his services,	14	
Paid Assistant Clerk,	5	
Paid Elder Job Goodman for visiting Charleston Association,	10	
Paid Elder Gornto for visiting Neuse Association,	8— 52	
		$111 56½

ALLEN MORRIS,
E. C. GAVIN,
JAMES MATHIS,

	CHURCHES.	DELEGATES.	Baptised.	Rec'd by letter.	Dismissed.	Excomm'd.	Restored.	Dead.	In Fellowship,	Ass. Fund. $	Ass. Fund. C.
Sampson.	Mingo,		2						35		
	Coharai,	G. Toole, J. Mathis,	6					1	143	2	00
	Seven Mile,	John Flemming, J. Woodward,	14						64	1	00
	Beaulah,	Valentine Vann,						1	34	1	25
	Hornet M. H.		2						21		
	New-Hope,	John Carrol,	2						17	1	50
Duplin.	Bear Marsh,	Allen Morris,	2					1	46	1	50
	Muddy Creek,	J. Johnston, F. Picket,	13		3			2	63	1	50
	Limestone,	Jacob Williams, J. Rhafield,	4		2			2	30	1	50
	Nahunga,	Jonathan Thomas,						1	18	2	00
	Island Creek,	R. Chasin, J Teachy	4	1					41	1	25
Robeson.	Ashe Pole,	John Pilman, W. Thompson,	3		4	1	1	4	76	2	00
	Saddle Tree,	C. Pate, J. Holmes,						1	42	1	50
	Bear Swamp,		2						41		
	Burnt Island,	Jacob Freeman,	2		3				27	1	00
N. Hanover.	Bull Tail,	Gabriel Herring, G. Fennel,	4	1	2			2	81	3	00
	Wilmington,	J. Everit, J. Picket,	2						25	1	00
	Maple Hill,	S. Stuckey, B. Lenoir,	14	3					42	1	00
	Riley's Creek,	B. Larkins, James Kennedy,			1		1		21	1	35
Bladen.	Beaver Dam,	D. Thomas, S. Cane	1	1				8	60	1	00
	Big Swamp,	Job Goodman, D. Lennon,	1	1					47	2	00
	Walker's Bluff	Duncan McKuller,	9		1			1	92	1	25
Onslow.	S. West,	John Langley,	8			1			57	2	00
	Yeope's M. H.	John Gornto,	1	1				1	76	2	00
	Chapel Run,	Benjamin Bryan,	9				1	1	43	1	00
Columbus.	White Marsh,	E. Bryan, F. Prigin,	1			1			54	1	50
	Seven Creeks,		2						25		
	Beaver Dam,	S. Reaves, W. Haze	6		1			1	47	1	35
	New Britain,		2						20		
Brunswick County,	Mill Creek,	A Robbins, J Reaves	1					2	43	2	00
Cumberland Co'ty,	Cape-Fear,	Shepherd Sowel,	1		3	5		9	174	2	00
Wayne County,	Thunder Sw'p	Lewis Rouse,						2	47	1	50
			118	8	20	8	3	42	1852	41	95

Three Dollars were received from Cape-Fear Church, for the Missionary Fund.

In these thirty-two Churches there are about 20 Preachers, including 2 or 3 coloured Ministers.

CIRCULAR.

Beloved Brethren,

The present annual Address calls your attention to the excellence, utility and sublimity of the Holy Scriptures.

1. Relative to the excellence of the Scriptures, it may be observed that the Bible, by way of eminence, has been called, the Book of Books. The Sacred Volume bears a date the most ancient of any Book in the world; it has survived the dissolution of Empires and Kingdoms, and even been preserved while thousands of volumes, laboriously produced by the great men of the world, have sunk into oblivion. This solitary Book has sustained the test of sceptic philosophers, and ingenious critics, through ages; but like its Great Author, unmoved by the foolishness of fools, it remains unchangeably the same. We further discover the excellence of the Scriptures, in the comprehensive and consistent history they contain, of the creation of the universe; the existence of the only true God, with angelic nature, in its high estate, and fallen condition. These sacred pages afford us the only true and satisfactory accounts of a most just and equitable decision that shall be passed on all men at the time appointed by the Father.

The Bible contains, in a manner and style worthy of divine inspiration, matter of direction adequate to moral duty or moral enquiry, on every point necessary to be understood by intelligent men. The introduction of sin and thrall, and a most glorious redemption from this state of wretchedness are here

clearly pointed out. These things considered, well may we call this an excellent Book.

2. The utility of the Scriptures is great, whether we consider them as a fountain of instruction, or a source of consolation. The word of the Lord is a fountain of life; understanding here puts forth her voice, in a language persuasive and divine In this Book we find a sacred lamp to guide our feet into all the paths of duty.

Are we at a loss respecting what we are bound to believe? Here the whole system of christian faith is presented in most brilliant characters. Do we halt between two opinions relative to our practical duty? Here we find a "thus saith the Lord," in every point that regards the conduct of a christian soldier: Hence they who err in the practical duties of christianity, are left without excuse; for they most evidently make void the commandments of God, by the tradition of the elders; and instead of paying an humble adoration to the injunctions of "Him whose side was pierced for traitors doom to fire," they obey, in a certain sense, man rather than God. Let professors then look to the proper source for that wisdom which is profitable to direct.

A source of consolation the Scriptures also afford. We hear the blessed Saviour speak; "I will not leave you comfortless; I will come to you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am ye may be also. In the midst of almost incessant storms what joy and rapture are blended in the idea of a quick successive calm? In the height of war, carnage, and exertion in the field, how delightful to be dismissed from service, and called home to rest? After the toils and cares which the labors of the day produce, how welcome is the evening's sweet repose? From these remarks, improved, we draw consolation from our christian scriptures. For, for divine consolation "we look not at the things which

are seen, but (by faith) at the things which are not seen; for we walk by faith and not by sight.

3. We next proceed to shew, that there is a peculiar sublimity in the Scriptures. Simplicity is necessary to give an idea of sublimity. Observe the Bible what simplicity—No superfluity of expression —no labored style or high sounding language; but all plain and simple to him that hath understanding. Like the divine spirit of inspiration, supporting in essence, a majestic unity, simplicity and sublimity, through the whole. But more particularly, hear the inspired instruments while they sing, "He bowed the heavens also and came down; and darkness was under his feet—He rode upon a cherub and did fly; yea, he did fly upon the wings of the wind—He made darkness his secret place. Before him went the pestilence, and burning coals went forth at his feet. He stood and measured the earth—He beheld and drove asunder the nations; and the everlasting mountains were scattered; the perpetual hills did bow—His ways are everlasting. Isaiah also speaking of the future glory and prosperity of the church, says, "violence shall no more be heard in thy land—wasting nor destruction within thy borders: but thou shalt call thy walls salvation and thy gates praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Time and the limits of a circular would fail us in our attempts to describe the style of our Lord's addresses to the people while on earth—the eloquence which made a Felix tremble on the throne, and many other passages which undoubtedly excel all human composition. If then the language of the great I AM, after passing through frail organs of humanity, be full of every thing that is majestic and divine, what kind of an idea are we to form of Deity! when he shall speak as God and act as God, without regard to that

condescending mercy which now accommodates itself to our present frail capacity?

O let us, in every act of devotion, whether public or private, remember that our God is an awful God that will not be mocked. Now to the King immortal, invisible, the only wise God, be praise and thanksgiving through all the Churches, Amen.

JOB GOODMAN, Moderator.

ALLEN MORRIS, Clerk.

MINUTES

OF THE

CAPE-FEAR BAPTIST ASSOCIATION,

ASSEMBLED AT

SOUTH WEST MEETING HOUSE, ONSLOW COUNTY,

October, 1822.

Printed by J. Gales & Son, Raleigh.

No Minutes of the
Cape

MINUTES.

SATURDAY, OCTOBER 5.

1. The Sermon introductory to business was preached by Elder Reaves, from 2 *Chron.* ix, 18, 19—"And there were six steps to the throne," &c.

2. Met, called the Churches, a large majority answered by delegation. Proceeded to elect officers, namely, Brethren Goodman. Moderator, Morris, Clerk, and Rhafield, Assistant Clerk. Elder Morris opened the Association by prayer.

3. Appointed a Committee of Finance, consisting of Brethren Mathis, Fennell, and Sterlings.

4. Read the Church letters; took an account of the state of the Churches, and enrolled the names of the delegates.

5. Received two newly constituted Churches, their principles appearing sound and orthodox, one in Duplin, Meadow Meeting house; the other in South-Carolina, on Honey Camp.

6. Read a Corresponding Letter from the Neuse Association, by the hands of Brother Carey, with a number of their minutes. Welcomed the Brother to a seat with us.

7. The Circular Letter was read and received without correction or amendment.

8. Agreed that the next Association be held at Bull Tail Meeting house, New-Hanover county. Brother Morris to preach the introductory Sermon, and in case of failure, Brother Gornto. Appointed Brother Morris to write the next Circular Letter.

9. Appointed Brother George Fennell to write a letter of correspondence to the Neuse Association.

10. Nominated preachers for the Stage on Lord's day, viz. Goodman, Morris and Reaves. And adjourned till Monday 10 o'clock. Prayer by Brother Goodman.

SUNDAY, OCTOBER 6.

The Brethren, pursuant to appointment, met on Sunday morning, and proceeded to preach to a very crowded audience from subjects as follow. Elder Goodman from *John* iii, 3. Elder Morris from *John* xx, 30, 31. Elder Reaves from *John* i, 36. The word was preached with spirit and fervour, and we trust a blessing will result from the labours of the day.

MONDAY, OCTOBER 7.

1. Met agreeably to adjournment. Brother Reaves prayed, and we proceeded to business.

2. Read and approved the Letter to Neuse Association by Brother Fennell, and appointed Brethren Jacob Williams and Simeon Williams messengers to bear our Letter and Minutes to said Association.

3. Agreed to continue 1st Thursdays in March and September for purposes of divine humiliation and grateful praise, as stated in our former Minutes.

4. The Committee of Finance gave in their report and was discharged.

5. Agreed to submit to the Churches, the question, What shall be done with the money now in the Association fund? Shall it be sent to rejoice the heart of some poor benighted heathen? Shall it be distributed among our most needy preachers? Or shall it be devoted to the encouragement of something like a domestic mission?

6. Quere, from the Beaver Dam Church in Columbus: "Is it orderly in a Baptist Church to omit the duty of feet washing?" In submitting the solution of a question like this, it appears highly important, distinctly to fix on the meaning of the language in Scripture, and the intention of the exhortation or charge, as recorded by St. John, and given by the blessed Jesus. If the language in the xiii John implies what we understand by a gospel ordinance, we conceive the subsequent Apostles to have been defective in making a declaration of the whole council of God, for we find washing feet no where resembling an ordinance either in time or place. But if the language alluded to implies, the kind offices of meekness, condescension, and love, then we find the subject mentioned by Paul in charge to Timothy, respecting the widow who should come under the bounty of the Church. He says, "If she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every work." Hence the subject in our opinion stands not in the class of ordinances, but is connected with those various kind attentions due from one Christian to another. "If ye know these things, happy are ye if ye do them."

7. Resolved to express in the Minutes a sense of grateful acknowledgment for the hospitality and friendship observed during the session of the Association. And adjourned by the Moderator, to time and place appointed.

JOB GOODMAN, *Moderator.*
ALLEN MORRIS, *Clerk.*

Report of the Committee of Finance.

Received from the Churches for this Association,	$29 20	
Remaining in the Treasury,	111 05½—	$140 25½
Paid for printing last year's minutes,	$15 00	
Paid Clerk,	14 00	
Paid Assistant Clerk,	5 00—	34 00
		$106 25½

Received from the Big Swamp Church for Foreign Missions, $1.

Counties and Churches.	*Delegates.*	*Baptised.*	*Rec. by Let.*	*Dismissed.*	*Excluded.*	*Restored.*	*Dead.*	*Number.*	*Association Fund.*
SAMPSON COUNTY,									D.C.
Mingo,	Wm Layton, Jesse Strickling,						1	32	1 00
Coharai,	Jas. Mathis, I. Stephens,	7					3	146	2 00
Seven Mile,	Simon Hobbs, J. Fleming,				3		1	61	1 00
New Hope,	John Carrol,		1					20	1 30
Beaulah,	- - - - - -								
Hornet M. H.	John Tue,	1			1		1	19	50
DUPLIN,									
Bear Marsh,	Allen Morris,			5			3	38	1 50
Lime Stone,	Jas. Rhafield, W. H. Houston,	1					1	36	1 50
Muddy creek,	D. Sutherland, I. Brown,	5		15			1	54	1 00
Nahunga,	J. Thomas, H Best,							17	2 00
Island creek,	Hiram Murray, R. Chasen,	3	2	4				42	1 00
ROBESON,									
Ashpole,	- - - - - -								
Bear Swamp,	- - - - - -							23	1 00
Saddle Tree,	- - - - - -								
Burnt Island,	John Webb,							26	1 00
NEW-HANOVER,									
Bull Tail,	George Fennell, H. Sterling,	1		3			2	74	2 00
Maple Hill,	Benj'n Lanier, Jno. Blake,	4			1		1	46	00
Riley's creek,	J. Cromb, D. George,	4			1		1	26	1 50
Wilmington,	John Larkins,						2	23	1 00
BLADEN,									
Beaver Dam,	- - - - - -								
Big Swamp,	Job Goodman, E. Nichols,	5					1	50	2 00
Walker's Bluff,	- - - - - -								
ONSLOW,									
South West M. H.	D. Aman, Simeon Williams,	3					1	57	1 55
Yeope's M. H.	Daniel Nixon,			2			2	76	2 00
Chapel Run,	- - - - - -								
COLUMBUS,									
White Marsh,	- - - - - -								
7 Creeks,	- - - - - -								
Beaver Dam,	- - - - - -	10	2	1				58	
New Britain,	- - - - - -								
BRUNSWICK,									
Mill Creek,	- - - - - -	1					1	43	1 05
CUMBERLAND,									
Cape-Fear,	- - - - - -								
WAYNE,									
Thunder Swamp,	- - - - - -								
Newly constituted Ch's									
DUPLIN,									
Meadows M. H.	J. Brooks, F. Picket,							14	1 00
SOUTH-CAROLINA,									
Honey Camp,	- - - - - -							11	1 25

The Members that compose the Cape Fear Baptist Association, held at South West Onslow County, on the 5th, 6th, and 7th days of October, A. D 1822, to the Churches which they represent.

BELOVED BRETHREN,

According to custom, we proceed to address you, by way of a Circular Letter. The subject to which we would call your attention at present, is Charity: which we understand to be nothing short of the love of God shed abroad in the heart; a gracious habit, principle or disposition, wrought in our soul by the Spirit of God, whereby we esteem, desire, and delight in God in Christ as our chief good, and the fountain of all blessings; love the people of God, and are inclined and enabled to delight in spiritual fellowship with such as bear his image, and desire to do good to all men, even our enemies.

To use the words of an able writer, "charity doth not consist in speculative ideas, floating in the head and leaving the heart untouched and cold; neither is it confined to that indolent good nature, which makes us rest satisfied with being free from inveterate malice or ill will to our fellow creatures, without prompting us to be of service to any. True charity is an active principle."

We shall endeavor in the first place, to show how charity manifests itself. Secondly, urge its necessity. Thirdly and lastly, use some arguments, with a view to excite you to the practice of christian duties, or in other words, to the practical use of charity.

Charity, or love, manifests itself, first, in love to God, and a desire to be like him. The love of God has the uppermost seat in the minds of christians. They love him with their whole soul, heart, mind and strength, and that because he first loved them, and gave himself for their sins. They know how good and merciful he has been to them—They do not wish to offend him, and are grieved because they cannot love him more and serve him better; and can say with the Psalmist, "who have I in Heaven but thee, and there is none upon earth that I desire beside thee." Their souls desire is to be conformed to his likeness—As they have borne the image of the earthly they wish to bear the image of the Heavenly—Their prayer to the Father of Mercies is, that he would reinstamp his image in their souls, and give them more of that mind which was in Christ Jesus.

Secondly. Charity, or love, discovers itself in love to the people of God; and this is, perhaps, as sure a criterion as any laid down in the Scriptures, by which to know whether

we have the love of God abiding in us or not. "By this shall all men know that ye are my disciples, if ye have love one to another." "We know that we have passed from death unto life," saith the same writer, "because we love the brethren." The love of christians, however, is not confined to the people of God; they are inclined to do good to all men as much as in them lieth, but especially to them that are of the household of faith; are enabled to love their enemies (not in such a manner as to countenance their actions, but to forgive them,) to bless those who curse them, and pray for, and do good to such as despitefully use and persecute them. If their enemies hunger, they are willing to feed them, and if they thirst, to give them drink. This benevolent disposition extends both to the souls and bodies of men, but especially to the former; they would gladly prevail on others to go along with them. It seemed to be the desire of good old Moses. "Come go along with us," said he, "and we will do thee good and not harm all the days of thy life." When the blessed Jesus found Philip and induced him to follow him, Philip directly findeth Nathaniel and invited him to come and see Jesus. Charity ought to influence us to think favorably of other sects or denominations of christians, notwithstanding they differ from us in some particulars. Our Saviour's own words favor such an opinion as this. "And John answered him saying, master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us. But Jesus said, forbid him not; for there is no man which shall do a miracle in my name that can lightly speak evil of me. For he that is not against us is on our part."

Thirdly. Charity manifests itself in making the glory of God the supreme end of our actions. The true christian acts with an eye single to the glory of God; he wants to glorify him in his body and spirit which are his, by believing on him, walking in him, praising, obeying, and imitating him. The language of his heart is, "God forbid that I should glory in any thing save in the cross of Christ." Sensible of his own imperfections and proneness to go in forbidden ways, knowing that in him, i. e. in his flesh, dwelleth no good thing, he renounces all pretensions to merit, and is ready to adopt the words of David, "not unto us, O Lord, not unto us, but unto thy name give glory for thy mercy and for thy truth's sake."

Another proof of charity, or the love of God, being shed abroad in the heart, is delighting in the service of God and communion with him. Believers in the Lord delight in his ordinances and in hearing the word preached, are often en-

gaged in meditating thereon, are instant in prayer, &c. "One thing have I desired of thee," saith David, that I will seek after, "that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple." And in another place, "how I delight to do thy will, O God." The children of God delight in his law after the inner man, notwithstanding, with their flesh they serve the law of sin, with their minds they serve the law of God. They experience and delight in fellowship or communion with their God and Saviour. It is said in the first epistle general of John, "that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father and his son Jesus Christ."

Another manifestation of charity or love, is grief under the hidings of the Father's face. We have a plain proof of this in the case of Job, when thus circumstanced. O! that I knew where I might find him! that I might come even unto his seat! David says, "Thou didst hide thy face and I was troubled" Most, and perhaps all of God's people experience such times, and are made to pray to the Lord, not to leave nor forsake them, but to lift upon them the light of his reconciled countenance.

Charity produces a willingness to relinquish all that stands in opposition to the will of God, though it be as near as a right hand, a right foot, or a right eye; and can say with St. Paul, "What things were gain to me, those I counted loss for Christ, yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." That eminent Apostle was willing to deny himself the use of things that were lawful for the sake of his weaker brethren. "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

Again, charity manifests itself by confidence in his promises and obedience to his word. "In thee, O Lord, do I put my trust, saith the Psalmist, let me never be put to confusion." Believers, when calling to mind the comfort they have received, and the burthens from which they have been freed by the precious promises of the Gospel, cannot but confide in them, they view them all to be yea and amen in Christ Jesus. In fact, "after they believed they were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory," saith the Apostle. The children of God desire to be obedient to his word, to observe his commands, to be

guided by his counsel, and directed by his word, and wait to have a thus saith the Lord for all they do. "And hereby we know that we know him if we keep his Commandments."

Lastly, to sum up all in a few words, in the language of St. Paul, Charity "beareth all things, believeth all things, hopeth all things, endureth all things:" i. e. believeth all the threats denounced in the word of God against the disobedient and finally impenitent; and hopeth for the fulfilment of all the promises of the Gospel to the people of God; and endureth with patience, all the afflictions, persecutions, disappointments, trials and difficulties which God, in his providence, suffers to come upon them; believing that all things shall work together for good to them that love God—to them that are the called according to his purpose. And knowing that those who enter into the Kingdom of God must do it through great tribulation.

We shall endeavor, in the second place, to urge the necessity of charity. It is indispensably necessary, in as much as without it we cannot be happy neither in this life nor that which is to come. Except a man be born again he cannot see the Kingdom of God. Now every one that is born of God hath this principle of love divine implanted in his soul. "God is love, and he that dwelleth in love dwelleth in God and God in him." Again, "Every one that loveth is born of God and knoweth God." Let not that man who is destitute of love to his fellow creatures, as it respects both soul and body, or their present and future welfare, think that he hath any part or lot in the matter, or any right to an inheritance among them that are sanctified. "If any man say I love God and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" "Whoso hath this world's goods," the same writer observes, "and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Not meaning exclusively a brother by profession or near relation, but any one of the human family who is an object of charity. Whatever noble in life we may have attained unto—whatever valuable endowments we may possess, no matter how many good actions we may have performed outwardly, or what sacrifices we may have made, if our inward disposition does not correspond therewith, or in other words, if we have not charity, we are nothing. St. Paul saith, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal; and though I have the gift of prophecy and under-

stand all mysteries and all knowledge, and though I have all faith so that I could remove mountains, and have not charity, I am nothing, and though I bestow all my goods to feed the poor, and though I give my body to be burnt, and have not charity, it profiteth me nothing."

We come now, in the last place, to endeavor to use some arguments with a view to excite you to the practice of Christian duties, or the practical use of charity. We are sorry that there is any occasion for any thing to be said on this part of the subject; but the coldness that prevails throughout the Churches generally, is too apparent to be denied. Because iniquity abounds, the love of many is waxed cold. Pride and covetousness seem likely to usurp the place of humility and charity, partyism, prejudice, and a spirit for controversy, appear almost to have gained the ascendancy over brotherly love. The people of the world have too much room to speak reproachfully, and are ready enough to conclude that there is no reality in religion, for they see but little difference between professors and non-professors. This would not be so much the case if our lights were shining before men in the way which our Saviour commanded. Depend upon it brethren, the misconduct of professors does more injury to the cause of religion, than all the opposition of wicked men and devils put together.

Consider, in the first place, the great and unspeakable love of God in giving his only begotten Son to die for your sins. Remember what the innocent, the amiable, the benevolent Jesus has done for you; he left his Throne of Glory and became a poor and afflicted man. He was despised and rejected of men, a man of sorrows and acquainted with grief; He had not a place where to lay his blessed head, endured the contradiction of sinners against himself, was oppressed and afflicted; his visage was marred more than any man, and his form more than the sons of men—and after all this sorrowful life he became obedient unto death, even the death of the Cross. Thus he bore our sins in his own body on the tree, was made sin for us who knew no sin, that we might be made the righteousness of God in him. Recollect also, when you were borne down with the burthen of sin and guilt which lay heavy upon your soul, felt condemned and ready to sink in despair, it was the precious blood of Christ that healed your wounds; the Father of Mercies was pleased to give you faith to receive him in the promises of the Gospel, through the agency of the Holy Spirit. Dear brethren, can you think of these things without being drawn out in love and gratitude to

him, who hath done such great things for you? Let the goodness of God lead you to repentance. Praise ye the Lord for his wonderful works, and his goodness to the children of men. Pray God to enable you to love him with your whole hearts; manifest your love to him by loving his poor Saints. He takes whatever is done to them as done to himself. "In as much as ye did it unto one of the least of these my brethren, ye did it unto me." Let a sense of his pardoning love, induce you to forgive those who have trespassed against you. You have sinned against him much more than any one can possibly have offended or trespassed against you; therefore, forgive them: and indeed, the word of God tells us plainly, "Except ye forgive men their trespasses, neither will your Heavenly Father forgive your trespasses." Consider the long forbearance and tender mercy of God towards you—how he has borne with your manners—when you have strayed from him he has kindly brought you back, healed your backslidings, and loved you freely for Jesus' sake. Should not this influence you to bearwith the infirmities of others. It is the express command of Scripture, that the strong bear with the infirmities of the weak; it is the duty of Christians to bear one another's burdens. "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." These admonitions ought to make us think as favourably as we can of others, and not judge them at any rate, for "Thou art inexcusable, O! man whosoever thou art, that judgest." It requires no great discernment to discover the faults of others, but much humility to acknowledge our own. We should walk circumspectly towards them that are without, also redeeming the time because the days are evil. The goodness of God to us with regard both to spiritual and temporal things, ought to incline us to be of service to our fellow creatures in some way. If you are rich, remember God hath given you the things of this world to use and not to abuse; you are commanded to labour, but what for? that you may have to give to him that needeth. You are told not to be high minded, but condescend to men of low estate. It is your duty to relieve the oppressed, to feed the hungry, clothe the naked, &c. "To do good and to communicate forget not, for with such sacrifices God is well pleased." Let not your gold and silver canker, and the rust of them be a witness against you in the last day. If riches increase set not your heart upon them. Lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not

break through and steal, for where your treasure is there will your heart be also. If you are poor, still you may be useful. If you have not gold and silver, such as you have give unto your fellow creatures; exhort one another daily while it is called to day; advise and instruct your families in their duty; let not your neighbors perish for want of instruction; and be sure to fortify your precepts by good examples. And above all things, brethren, have fervent charity among yourselves—it is the bond of perfectness.

In order that the benefits of the duties recommended may appear still more plainly, let us contrast with them the consequences that may follow a contrary procedure. Suppose a man professing Godliness to have grown cold and negligent with regard to the duties of religion; his Bible perhaps much neglected, family worship seldom attended to, and when performed, favour formality more than true worship; remissness in instructing his family would follow, his children would be more inclined to partake of the vain amusements, and to indulge in the giddy fashions of the world than they otherwise would have been; his servants not being restrained by precept, and not having good examples set before them, would become headstrong and unruly, and more hardened in iniquity; his neighbors emboldened and misled by his improper conduct, would be induced to esteem religion very lightly, the remonstrances of conscience might be silenced, the counsel of God rejected, and the ruin of their souls completed. If such coldness should become general, (and indeed it is too much the case already) would not the consequences be alarming? Infidelity would gain ground, the powers of darkness gather strength, the cause of our blessed Redeemer injured and neglected, and he himself wounded in the house of his professed followers.

One of the greatest reasons, and the last we shall mention, why we should esteem charity very highly, and practice it too, is, that it never faileth: this crowns all the rest. "Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away—But charity never faileth." Faith, hope, and charity, now abideth; but when we shall bid adieu to all earthly things, and, and meet around the throne of God, and view our blessed Saviour face to face; then faith will be swallowed up in sight and hope in possession; but Charity, or the love of God, will endure forever; all will be love in that blessed region, where God will wipe away all tears from our

eyes, where there will be no more sorrow nor pain, but one eternal song of praise to God and the Lamb forever.

It may be objected, that we have dwelt too much upon works. We are willing to admit that there may be good works, apparently, without charity; but there cannot be charity without good works, for it is a living and active principle, which will produce them. "The tree is known by his fruit."

"In vain men talk of living faith,
When all their works exhibit death;
When they indulge some sinful view,
In all they say, in all they do.
A barren tree that bears no fruit,
Brings no great honor to its root.
When on the boughs rich fruit we see,
'Tis then we cry a goodly tree."

We do not pretend to excuse ourselves from the faults that we have been enumerating; we feel that they are applicable to us, and we implore the forgiveness of our Lord and Master, and beseech him to increase our faith, hope, and love, and enable us to grow in grace and every christian virtue; and to cause charity to abound, and all who name the name of Christ to depart from iniquity, that their light may so shine before men, that they may see their good works, and glorify our Father who art in Heaven.

May Heaven's blessing attend whatever may have been written agreeably to his will, and pardon the reverse for Christ's sake. *Amen.*

MINUTES

OF THE

CAPE-FEAR BAPTIST ASSOCIATION,

ASSEMBLED AT

BULL-TAIL MEETING HOUSE, NEW-HANOVER COUNTY,

October, 1823.

J. Gales & Son, State Printers.

MINUTES.

SATURDAY, OCTOBER 4.

1. The Introductory Sermon was preached by Elder Morris, from *Heb.* xii, 28, "Wherefore, we receiving a kingdom," &c.

2. Met in an associated capacity. Brother White prayed, and the Clerk called over the list of Churches. A majority being represented, proceeded to elect officers, namely, brethren George Fennell, Moderator, A. Morris, Clerk, and James Rhafield, Assistant Clerk.

3. A committee of finance was appointed, consisting of brethren James Mathis, E. C. Gavin and John Oliver.

4. Invited Messengers to take seats with us, on which brother Timothy Spence, from the Raleigh Association, came forward with a packet of Minutes, certifying his delegation; he also gave a pleasing verbal account of the good work of grace going on in the limits of that body. And brother Solomon Carey was present as Messenger from the Neuse Association, with a Letter and Minutes.

5. The Church Letters were read, and the names of the Delegates enrolled.

6. Received a newly constituted Church into our union, namely, Lisbon, Sampson county.

7. The Circular Letter was read and approved of.

8. Appointed brother Rhafield to write to the Neuse Association, and brother Morris to the Raleigh; and brother Gornto our Messenger to the Neuse, and brother Morris to the Raleigh Association.

9. Proceeded to appoint brother Hiram Sterling to write our next Circular Letter, on a subject of his own choice.

10. Nominated Preachers to occupy the Stage on the Sabbath, viz. Elders White, Thames, Reaves, and Morris. Service to commence at 10 o'clock, A. M. Adjourned till Monday 10 o'clock. Prayer by brother Gornto.

SUNDAY, OCTOBER 5.

The brethren designed for the Stage met the crowded assembly, and preached from subjects chosen as follow: Brother White from *Matt.* xxiv, 14; brother Thames from *Psal.* xxxiv,

19; brother Morris from *Isa.* lxii, 6; and brother Reaves from 2 *Cor.* xiii, 5. Brother F. Cooper also preached to the congregation in the house.

MONDAY, OCTOBER 6.

12. Met agreeably to adjournment. Brother Thames prayed. Read and received the Corresponding Letters.

13. Agreed that our next session be held at Cedar creek, Cumberland county, on the Saturday before the 1st Sabbath in October, 1824. Brother George Fennell to preach the introductory Sermon; in case of failure, brother Jesse Rogers. Preaching to begin at 10 A. M.

14. Requested the Clerk to designate, as far as possible, in the list, vacancies, destitute places, &c. in the bounds of the Association.

15. Agreed to express our thanks to the inhabitants for the friendly entertainment of both brethren and strangers, during the session.

16. The committee of finance gave in their report, as follows:

Remaining in the Treasury,	$106 25	
Received from the Churches this year,	27 70	
		$133 95
Paid for printing last year's Minutes,	$22 50	
Paid the Clerk,	14 00	
Paid the Assistant Clerk,	4 00	
Brethren J. and S. Williams, for visiting Neuse Association,	10 00	
		50 50
		*$83 45
Received from Cape-Fear Church, for Foreign Missions,	$3 00	
Collections on the Sabbath from Congregation,	8 27	
		$11 27

17. Adjourned to time and place appointed. Prayer by brother Rhafield.

GEORGE FENNELL, *Moderator.*
ALLEN MORRIS, *Clerk.*

* The majority of the Churches signify, by their Letters, that they wish the surplus part of the Association Fund to remain for the uses originally contemplated.

COUNTIES AND CHURCHES.	DELEGATES.	Baptised.	Rec'd by Letter.	Dismissed.	Restored.	Excommunicated.	Dead.	Number.	Association Fund $ C.
Sampson County.									
Mingo,*								32	
Coharai,	James Mathis.	1	2	6			1	142	1 00
7 Mile,								61	
New-Hope,*	John Carroll, John Chesnut.			1				19	1 00
Beaulah,	John Ingram, E. C. Gavin.						1	30	1 00
Hornet M. H,*								19	
Lisbon,	G. Herring, T. Vann.							6	
Duplin.									
Bear Marsh,	*Allen Morris*, John Oliver.		1	1				35	1 00
Limestone,	*James Rhafield*, J. Wilkinson.	3	1				1	32	70
Muddy Creek,	B. Padgett, Jesse Brown.	1				1	2	57	1 00
Nahunga,	Howell Best, E. Lee.			1		3		13	1 00
Island Creek,	Amos Shuffield, H. Murray.	5		2				44	1 00
Meadow M. H.	J. Brooks, Nat. James.	2						16	1 00
Robeson.									
Ashpole,	J. Thompson, J. Pitman.	5		4	1	2	2	64	1 50
Bear Swamp,									
Saddle-tree,*							2	21	1 00
Burnt Islands,	Jacob Freeman, J. Smith.					1	1	81	1 00
New-Hanover.									
Bull Tail,	*G. Fennell, Jesse Rodgers.*	1	5	2			2	83	3 00
Maple Hill,	J. Blake, J. Batchelor.							47	1 00
Riley's Creek,	D. George, James Kennedy.						1	30	1 50
Wilmington,*								23	
Bladen.									
Beaver Dam,	*David Thomas*, Isaac Jessop.	4		3			1	64	1 00
Big Swamp,	D. Lennon.	3				1	1	58	1 50
Walker's Bluff,									
Onslow.									
S. W. Meeting house	S. Williams, J. Langley.		3				8	56	1 50
Veope's M. H.	*J. Gornto*, J. Taylor.	1		1	1		5	72	1 00
Chapel Run,*									
Columbus.									
White Marsh,									
Seven Creeks,									
Beaver Dam,	L. R. Simmons, Wm Hays.	5	2				1	65	1 50
New Britain,									
Brunswick.									
Mill Creek,									
Cumberland.									
Cape-Fear,	John McDaniel.	10	2	5	2	3	2	177	1 00
Wayne.									
Thunder Swamp,*									
South-Carolina.									
Honey Camp,	Pearce Griffin.	2					1	12	1 50

NOTE.—An Asterisk (*) signifies a vacancy; and those names in italics, denote Regular Ministers.

Perhaps it would be well for the Churches, in their letters, to express their situation, more particularly relative to ministerial supplies; for the information of the Clerk is but limited on the subject.

CIRCULAR LETTER.

The Cape-Fear Baptist Association, to the Churches represented.

DEAR BRETHREN—Perhaps few subjects in the Christian Religion are more partially understood, or viewed with less concern, than that of the connection which necessarily exists between the cause and the effect, or the means and the end. Hence we sometimes find the same person a free agent, in the most unlimited acceptation of the term, on one subject, and an antinomian or fatalist on another. The latter sentiment appears to teach, that whatever is to be, will be, without fixing the attention on the various efficient causes leading to their designed results. This principle, abstractedly taken, seems to involve a contradiction to a train of Scripture texts, such as, "Seek ye the Lord while he may be found," "And him that cometh to me I will in no wise cast out," "Draw nigh to God and he will draw nigh to you." Every idea which represents the timely and diligent use of means as unnecessary, under circumstances either physical or religious, should be discarded from our system of belief. While the former principle is calculated to derogate much of the praise of our salvation from the Creator, and ascribe it to the creature; not duly regarding the work of grace in the soul as originating in and receiving its nurture and increase through the influences of the Holy Spirit.

Notwithstanding the scurrilous abuse that the doctrine here alluded to has attached to the subject of predestination, or distinguishing grace, so clearly inculcated in the Scriptures, it leaves the affair of man's final salvation in a point of awful uncertainty, especially apparent to those who know the frailty of humanity, and the infirmity connected with the best of their works. But to pursue the theme proposed. It must be observed, that although God, as an infinite and independent being, has not always confined himself to what we call means in the operations of his almighty power; yet his ordinary method of manifesting his creative might, appears to be in a way of means prepared or appointed to particular ends; and in some instances we observe a long train of arrangements designed to effect certain important events.

Man was not originally formed independent of the dust of the earth, neither was there an help-mate for him found, save by a miraculously divine resort to his own side. Noah and his

family were not secured from the impending deluge until suitable means were ordered and prepared. Israel were redeemed from Egypt at the command of the Lord, by Moses and Aaron, as adequate means or instruments, and though they appeared for a time unsuccessful, yet at the word of the Lord they surmounted every obstacle, and victoriously prevailed against every opposing force. Perhaps it does not become creatures enveloped in darkness and shut up in houses of clay, even to suppose that the tremendous work of redemption could have been effected in any other way than that in which it appears on record. We evidently behold in this work the solemn and momentous chain of arrangements, causes, and effects, running down from eternity, unfolding as they pass through time, and tending rapidly to eternity again, redeeming, sanctifying and sustaining the millions who have an interesting view of this great salvation. It is now the honor, the joy and delight of the believer, to recount the instances of divine favour and strong compassion exhibited here. And was it imperiously expedient that a council should be called to deliberate on a case of all cases the most desperate and the most alarming! O the divinely wise and joyful result! A body is prepared by the first in council, that body assumed by the second, and the office of Comforter sustained by the third. God loved the world and gave his Son, the Son descended to live and die and triumph too, all for lost sinners. The Holy Spirit from on high is profusely shed abroad on the day of Pentecost. The Apostles and disciples are thus fully prepared and equipped to enter on their great work of suffering, toil and privation. The miraculous gift of tongues was conferred on the primitive preachers of the Gospel, to expedite and facilitate the spread of the Christian Religion; we readily understand the gracious propriety of this wonderful outpouring of the spirit by miraculous gifts and signs; when the church at that day is beheld as a solitary handful of corn waving on the top of the mountain. Very different indeed is the present state of christianity. We now, with pleasing anticipation, observe about fifty millions of Christians of every sect and order swarming over their respective parts of the globe, furnished with all the means requisite for the diffusion of the word of life to their perishing fellow men. Were the present Church as fully under the power and influence of our risen Saviour's farewell charge, as were the Christians of the first century, before two ages more should have elapsed, the Bible would be translated into every language under the whole heavens, and every idol temple either demolished or converted to the worship of the true God. All this through means, backed and blessed by Israel's God.

In prosecuting our subject, we may with propriety remark the method observed by Christ while personally on earth. When he would pay tribute, Peter is sent to the sea to get money of a fish. When kindly disposed to feed those crowds that followed him, and attended on his ministry, natural loaves and fishes are multiplied. When the eyes of the blind are to be opened, clay and spittle are used in one remarkable instance, and a command enjoined to go to the pool and wash; he went and washed, and came seeing. Thus we see that God, though possessed of infinite power, has condescended to use seemingly contemptible means, and weak instruments in the illustrious affairs of his creation, providence and grace.

A few practical remarks will close our present letter:

1. A sense of the importance which is scripturally and evangelically attached to a right use of means, is calculated to inspirit and stimulate the believer in the whole round of religious duty. Confident that means are appointed with the same particularity, as are the ends to be produced, the man who fears the Lord obeys the voice of his Servant. The soul that knows the worth of prayer, though assured that he is saved by grace and not of works, yet to approach a Throne of Mercy, is to him a holy duty, a sweet privilege—the means of keeping up a correspondence with eternal things. To repair to the house of God, to attend to the pleasing and profitable business of praise, prayer, and hearing the word, are all delightsome means, full of immortal and never-failing results. And though sacrifices, dictated by personal liberality or personal probity, are not designed to take away the guilt of sin, (as the Catholics superstitiously suppose) yet the well exercised Christian is cheerfully disposed to encourage the heart and uphold the hands of those who are called to devote their strength and their talents, to the edification and service of the Church.

2. Under an impressive sense of this subject, the minister of the gospel advances in the way of laborious duty; though perplexed, he is not in despair; persecuted, but not forsaken; cast down, but not destroyed. In the midst of these, he is aware that it has pleased God, by the foolishness of preaching, to save them that believe. And how shall they hear without a preacher? Did not these very preachers apprehend their God as a God of means, they would, no doubt, lay their bibles down, and abandon their pulpits. They would be utterly unable to surmount the crowded discouragements which often throw themselves in their way. But notwithstanding the conflicts originating from various quarters, they are impelled by the weight of their charge, and the power of this great dispensation, to go forward, often under an oppressive idea of their

own unworthiness, inability and sin, perhaps under the inward influence of a broken heart and a contrite spirit, and preach that very gospel, and administer that very balm to others, of whose virtue and healing power they themselves so greatly stand in need.

To conclude. Happy is the man who lives in the habitual use of means, but rests not there. He shall have the counsel of the Holy One to guide him here, and grace shall crown and call him home. He shall here escape many a frown, and many a stripe, and soon sit down where the rod and the staff shall be in eternal disuse; resting on his bed and walking in his righteousness, which is not of the law, but through the faith of Christ, the righteousness which is of God by faith. The robe which the man in Christ who had been caught up into Paradise so much admired; for he evidently ascertained that no spotted garments were worn in that holy place. Seeing these things, what manner of persons ought we to be? Are we looking for and hastening unto the coming of the day of God, when the heavens shall be dissolved? Are we looking for new heavens and a new earth?

We conclude by expressing our ardent wishes that the refreshing and reviving presence of our common Lord may be experienced through all the Churches.

GEORGE FENNELL, *Moderater.*
ALLEN MORRIS, *Clerk.*

COUNTIES.	CHURCHES.	MESSENGERS.	Baptised.	Rec'd by let'r.	Dismissed.	Restored.	Excluded.	Dead.	Numbers.	A. F.	M. F.
	Mingo, —	Wm. Jackson,								$	$
		O Holly,							32	50	
	Cohery,	Jas. Mathews,									
		J. Stephens,	3	3		1	1	3	145	1	
	7 Miles, —	Jas. Woodward,									
		Jno. Flemming,	5	1			2		69	1	
Sumpson,	Newhope, —	Jno. Chesnut,									
		S. Boon,			2			2	15	1	
	Beaulah, —	Robert Byrd,									
		V. Vann,							25	1	
	Lisbon,	G. Herring,									
		G. FE NELL,	3	1					10	1	
	Bear Marsh,	A. MORRIS,									
		——— ,	2		1		1		35	1	
	Lime Stone,	J. RUAFIELD,									
		P. Sutherland,							32	1	
	Muddy Creek, *								57		
Duplin,	Nahunga, —	Wm. Harris,									
		E. Lee,			1	1			13	1	50
	Island Creek,	R. Chasen,									
		H. STALLINGS,		3				1	46	1	
	Meddow M. H. —	By letter,		1					17	1	
	Ash Pole,	*Bennet Allen,*									
		Wm. Thompson,	1	2				3	64	2	
Robeson,	Bear Swamp, —*										
	Saddle Tree, —*								21		
	Burnt Islands,	Charles Storm,	16					2	24	1	25
	Bull Tail,	JESSE ROGERS,	10	3	3	1	2	1	93	3	
N. Hanover,	Maple Hill, —*								47		
	Riley's Creek, —	By letter,	5	1					37	1	
	Wilmington, —	JONATHAN BRYAN,							30	1	
	Beaver Dam,	D. THAMES,									
		J. Jessap,	3				1	1	61	1	2
Bladen,	Big Swamp,	J. GOODMAN,									
		J. Singletary,	2		1				51	1	50 75
	Walker's Bluff, *										
	S. W. M. House, —	Gabriel Gray,	5	2			1	1	62	1	50
Onslow,	Yeope's M. H.	Jacob S. Taylor,	1						73	2	
	Chapel Run, —*										
	White Marsh,	E. BRYAN,									
		L. Jones,	1		1				35	1	
Columbus,	7 Creeks,	By letter,								1	50
	Beaver Dam,	do. do.	5	3		1	1	1	68		
Brunswick,	New Britain, —										
	Mill Creek,	A. ROBBINS,	3					2	35	2	
Cumberland,	Cape-Fear, —	S. Sowel,									
		C. M'Alister,	3	2	3		2	4	173	1	5
Wayne,	Thunder Swamp—*										
S. Carolina,	Honey Camp,	E. MANSFILL,	3	3					15	75	

NOTE.—Licensed Preachers' names are in Italics, and ordained Ministers' names are in small capitals. The dash denotes a vacancy, and this mark (*) is put to those churches from which we received no intelligence this session.

CIRCULAR.

To the Churches of the Cape-Fear Baptist Association.

Beloved Brethren,

We again, according to custom, address you by letter. The subject to which we now invite your attention, is Humility. This fruit of the spirit, is perhaps as little understood, and less cultivated than any one of the other graces. A man may speak of it, and forcibly recommend it in lofty terms, without having ever known, feelingly, the love and fear of God, which are the root of all acceptable obedience to him, or even to man. It is necessarily joined with these, and with faith and hope, and is a manifestation of their existing in the soul, as a cheerful obedience is a mark or sign of it. We shall attempt, first, to illustrate our subject; and then inculcate the habitual exercise of it.

Humility is the opposite of pride, as love is of hatred. The spirit of the one comes from God, that of the other from Satan. It is " a meek and quiet spirit, which in the sight of God is of great price," manifest in those who desire to render a cheerful obedience to all the Lord's commands as revealed in his word, and not to submit to the contrary; and at the same time are patient of afflictions for Christ's sake: that or the other spirit may be observed in those who are impatient of rebuke and disappointment, and are submissive to some of the precepts through servile fear, performing, in the mean while, more than what is required of them, for the sake of admiration and advantage.—Man, in his present fallen, lost and helpless condition, is entirely destitute of humility as being the effect of the graces of the spirit, or one of those perfect gifts which descend from above; but he is filled with pride, and every thing else, contrary to the purity and holiness of his Maker. There is no soundness in mankind; but they are not sensible of this, until the Lord overtakes them by his grace, which touches the heart, softens it, and at length shows it its native pride, which humbles the soul, more and more as it feels its inability to endure the growth of it, as well as of the other hateful principles of the human heart. They hate a high look and a proud heart, because the Lord hateth these; and still these are their daily companions. They desire the contrary of these, but it is far from them. They know what a bitter thing it is to sin against God They grieve and mourn over their condition, and when they have an interesting view of Jesus Christ, of his righteousness and of the great love of God through him, they abhor themselves and repent in dust and ashes; which gives a feeling sense of what we call humility. Man in his primitive state was free from both humility and pride: he was free from the former, as being the effect of the graces of the Holy Spirit, bestowed freely, on the undeserving, but possessed it in a great degree as an ingredient in his full cup of happiness, being upright, and rendering service to God from the same principle that the elect angels now do: from the latter he was free, because it is inconsistent that it should dwell with innocence; but when he was tempted to rebellion, he complied, and

so brought sin and death into the world, " which passed upon all men."—Now if a downfall should cause humble thoughts, we see that it does not; and if the abasement ought to be in proportion to the situation, it is not the case,—nay verily it is quite the reverse; for fig-leaves are sewed together, and the blame is placed on another; self-justification and depraved ambition are plainly seen, indicating the sure existence, and rapid growth of pride, and the total absence of humility. Perhaps no transgression is more heinous in the sight of God than for us to deny that we have sinned against Him; for if any deny the Deity, they are more excusable than those, who own his existence, and yet say, " we have no sin," thus contradicting, and laying the blame on Him; manifesting by this, their firm belief of the doctrine of fatal necessity, which leads to the service of the creature and not of the Creator. If we perform more or less than what is enjoined us, we equally betray our ignorance and disaffection, which are certain symptoms of infidelity, pride and covetousness; but, if we should do readily and cheerfully, all the known commands of God, we would set forth our right knowledge, fear, faith and love of him, which are the sure marks of humility. When Noah was commanded to build the ark, and Moses the tabernacle, we do not learn that they made them any larger or less than was prescribed; nor that they omitted the performance of their assigned work till a future period; nor that they questioned the necessity of such sort of buildings; but the former, " moved by fear," which was mixed with love and faith in the truth of God's word, manifested his cheerful obedience to the high command of Jehovah, by preparing " an ark to the saving of his house;" the latter, by his making " all things after the pattern shown unto him in the mount;" and when Abraham was called upon to sacrifice his son, he displayed the fruit or grace of the Spirit, by his immediate, though conscientious, submission. He acquiesced, not regarding his carnal reasoning, upon his own self-gratification in the enjoyment of his son; but, without murmuring, patiently endured the prospect of being deprived of Isaac, and by his own hand; and without reserve, concluded that the will of God concerning him was best; " accounting that God was able to raise him up, even from the dead; from whence he also received him in a figure."—Now, as a cheerful obedience to all the will of God seems to be evidence of humility, so humility appears to be the evidence of fear, love, faith and hope in God; for every act of condescension and quiet suffering, not proceeding from these, would only be the appearance of it. Now, if in this way obedience is rendered to God or man, it would, of course, be done from bad motives; such as, to be esteemed a christian by their fellow men; to gain a higher station in the sight of God and men; to gain the approbation of God and a higher station in life; and, which is more ridiculous than all these, to obtain religion by becoming religious, or, in other words, to expect mercy for doing all this towards God: and if towards man, it would be, no doubt, to gain some self-benefit; all which and more also would be nothing, but " voluntary humility," and the worshiping of angels; and nothing more than what Satan, who is king over all the children of pride, is capable of doing; for he descended low enough once, to get into a serpent; and Herod did many things, and heard the man clothed in a rough garment preach the gospel with gladness; and Judas, when following the Lord

Jesus, on a certain occasion, became humble enough to remember the poor. Humility is joined with faith and hope, as seen by the conduct of the three Hebrews. They refused to fall down and worship the golden image, set up by the King, in the plain of Dura, though commanded by his own mouth, and that with threatnings of immediate death, he having their bodies completely in his power, manifesting plainly this grace by their trust, confidence and hope in God; yet it is the part of the humble to obey all in authority when their commauds are not contrary to those of God. Let us pass on and just remark, that this grace is also discovered in David when he rejoiced in the will of God concerning his chastisements from his hand; and the contrary of it in Saul, when he went to the woman at Endor.- Humility is a necessary ingredient in the proper performance of all our duties, as prayer, watchfulness, charity, &c. It is the mark by which the christian is known; and it is consistent with the highest dignity. We have endeavoured to bring to your view this fruit of the Spirit, by setting before you some of the acts of some of the Saints of old while under the exercise of fear, love, faith and hope, which are the root of it. But every manifestation of humility, however great, set forth by men or angels, is entirely eclipsed, or vanishes when compared with the amazing glory of it, shining in the Lord Jesus, who is the second person in the Trinity; the co-eternal Son of God; by whom all things were made, and are now kept in existence; whom angels and archangels sweetly obey, trust, thank, praise, and adore. "Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation—and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." "Be astonished, O heavens! at this." That he should do all this for his great love towards mankind through his enemies! "Who is like unto the Lord our God, who dwelleth on high."—"Who humbleth himself to behold the things that are in heaven, and on the earth."

We come now to inculcate the habitual exercise, or the practical use of humility. First, then, we would remark, that a just view of the glory of God, displayed in his goodness to mankind through Christ, is humbling to the soul: witness Isaiah, Daniel, and others, while experiencing a feeling sense of this. To practice this virtue, or this manifestation of all virtue, it would be well to bear in mind our sinful state by nature, as represented by the Holy Scriptures. Frequent meditation on this, and also on our daily transgressions against the Supreme Being, either by omission or commission, will lead us to own, that we have nothing good, but what we have received; consequently, boasting is excluded, and we feel thankful for the least of his mercies granted us freely. With this also: to think often upon that gift which the Father hath bestowed on us. How he, who is absolutely independent and unchangeable, did not spare his equal Son, but hath delivered him up for us all; how this Son "was made sin for us who knew no sin, that we might be made the righteousness of God in him;" how he restored that he took not away, brought in an everlasting righteousness, destroyed him that had the power of death, bore our sins in his own body on the tree; and how he hath ascended up on high at the right hand of God, where he ever lives to make intercession for us. All this he hath done, and more also, not for any thing good in

us, but for his own mercy's sake; "for we ourselves also were sometimes foolish, disobedient, living in malice and envy,"—"But after that the kindness and love of God our Saviour towards man appeared, not by works of righteousness which we have done, but according to his mercy he saved us," &c. Moreover, the mighty power, the infinite wisdom, the unbounded justice, and, in a particular manner, the holiness of God, are all of them subjects the mind contemplates on, with profit and comfort, in the practical use of humility. Because this leads the mind from dwelling on its own beauty and powers to dwell on those of Christ; the heart being affected from a right view of Christ and of what he has done, and suffered in our room and stead; "the soul is humbled within us, therefore there is hope."—The habitual exercise of humility is inculcated from both precept and example. When Jesus, the Lord of life and glory, was here below, (and he is still here by his word and Spirit, for which we should be more thankful and humble,) he proposed himself for an example of this duty, saying, "Take my yoke upon you, and learn of me; for I am 'meek and lowly in heart;" and adds, for their as well as our comfort and encouragement, "And ye shall find rest unto your souls." After he was baptised by John in Jordan, he was tempted of the Devil in the wilderness; and after this he came forth preaching his own everlasting gospel, saying "repent ye," &c. He suffered all the innocent infirmities of life, and did many things, which we cannot mention in this, which tended to display this grace; but we will name one or two more: When his disciples needed particular instruction in this duty, "he set a little child in the midst of them, and said, 'whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." Again, in one particular instance, he displayed his robe of humility in an eminent manner, and enforced the practical use of it, at this time, both by precept and example, on his apostles, now in the most needy and proper time: just before his last conflict with the world, with the powers of darkness, and with his father's wrath; and they all this very night were to be scattered abroad, every man to his own, "he riseth from supper and laid aside his garments, and took a towel and girded himself: After that he poureth water into a bason, and began to wash the disciples' feet." Now, if the Lord Redeemer, according to compact, laid aside his garments of glory, and descended from on high, girded with humility, and did all this, should not you all, O ye professing christians, and ye ministers of his especially, be clothed with it? that they may condescend to men of low estate, and that they may walk worthy of the vocation wherewith they are called, not being puffed up for one against another; but that, with all lowliness and meekness, they may bear with and forgive one another. And also with this: continued reflections on the promises of God, which are all firm in Christ; for what can be a greater stimulous to the glad performance of all known duties, and of this one in particular, than to think often on the gracious words which proceeded out of his mouth, saying, "The Lord will save the humble person." "He raiseth the proud, and giveth grace to the humble." "I dwell in the high and holy place; with him also that is of a contrite and broken spirit."

Lastly. Humility is to be cultivated from the consideration of its effects or consequences, in a moral as well as a religious sense. The truly humble man is the happy man, and happiness is pursued by almost all, as the main object of desire; but it ought not to be; because, without holiness, there can be no real happiness; but these are inseparably connected with each other. A man also cannot have a better recommendation about him than this; it causes him to be honoured, even by barbarians; it is the way to this before honour is humility;" and it is the way to dignity, and the way to riches, yea durable riches, and hence more desirable; whereas the opposite course tends to the greatest time misery and to future continual shame and contempt; which things we should think no one would pursue; yet we hear words, too often, flowing from the mouths of some, which appear like it, if we may judge of desires by the sound of words.— It is a great remedy for the pain of human laughter, and for discontent and despair under divine chastisement; for the really humble, when exercised aright, do not submit to any mean action, either to please or offend; and if ridiculed for that he hates himself for, he can readily bear it; but if guilty, how great is the pain! Hence we conclude, that if this fruit of the Spirit was more cherished, that truth would be more common; also every other vice of every description, would be guarded against and forsaken, and then it would be a golden age. Now, if we live in the love of vice, and, consequently, in the pursuit of it, do we not merit the contempt of our fellow-creatures? And if this gives so exquisite pain to us while here in the flesh, what must the pain and confusion be, in the great and notable day of God, if he should laugh at our calamity? But "blessed is the man that endureth chastening, i. e. of the Lord; for when he is tried, he shall come forth as gold tried in the fire." Dear Brethren, let us think often on these things, and so walk in humility.

We shall conclude in, or with the words of the apostle Paul, "Rejoice in the Lord always: and again I say rejoice. Let your moderation be known unto all men. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, if there be any virtue, and if there be any praise, think on these things." Amen.

Humility gives sweet content,
Unbending sinner, O repent!
More shall be given where it is,
Incline your heart, the giver lives.
Look on the proud, behold their fall,
I will consume and grind them small;
'Tis Jesus speaks, and O! will He,
Year after year, still bear with thee.

G. FENNELL, *Moderator.*
A. MORRIS, *Clerk.*

Printed by Bell & Lawrence, Raleigh.

MINUTES

OF THE

Cape-Fear Baptist Association,

ASSEMBLED AT

Bear Marsh Meeting House, Duplin County,

October 1, 1825,

Printed by J. Gales & Son.

2 Fernet

MINUTES.

Saturday, October 1.

1. The introductory discourse was preached by Elder Jesse Rogers, from Deut. xxxii, 9—"*The Lords portion is his People.*"

2. Convened in an associate capacity; called over the Churches, a large majority answered to their names. Proceeded to re-appoint the same officers to serve, namely, Elders G. Fennell, Moderator, A. Morris, Clerk, and J. Rhafield, Assistant Clerk.

3. Invited corresponding delegates from sister Associations, and other brethren in the ministry, to sit with us, whereon, Elders Center, from Raleigh, and Bynam and Moye, from Neuse, received the right hand of fellowship from the Moderator, and took seats. Elder Biddle also sat in council with us.

4. Fixed a committee of Finance, consisting of Brethren John Ingram, E. C. Gavin, and E. Pearsall, and proceeded to read the Church letters and minute the names of delegates. Also called for and read the Circular Letter which was cordially received, authorising the Clerk to revise said letter, and make such arrangements as might be necessary for the press.

5. Attended to a petitionary letter from a newly constituted Church in Duplin, called "Concord." On an examination, found said Church orderly and orthodox, consequently most cordially received her as an independent member of our body.

6. Observing that several letters implied a wish from their Churches that this Association should be divided. Resolved, to submit the subject to the serious consideration of all the Churches in our union. And we request the Churches individually to give their opinion on the subject, in their next letters to the Association as follows: "Is it our wish that the Cape-Fear Baptist Association be divided into two distinct independent bodies, according to the following line, viz: Beginning at the mouth of Cape Fear, thence up to the mouth of Black River, thence to the mouth of Big Cohery, below Lisbon, thence to the head of said Big Cohery?"

7. Agreed that next Association be held at Union Meeting-house, formerly called Saddle-tree, in Robeson county, commencing on Saturday before the first Sabbath in October, 1826. Introductory by Elder Morris, in case of failure Elder Fennell. Preaching to begin at 10 o'clock. Appointed Elder Morris to write the Circular Letter for next association.

8. Appointed Preachers to occupy the stage on the Sabbath of the present meeting, viz: Brethren Crumpler, Thames, Fennell and Biddle. Preaching to commence at 11 o'clock. Adjourned till Monday 10 o'clock. Prayer by Brother Morris.

Sunday, October 2.

The preachers appointed to the stage met an unusual crowded assembly; but owing to the inclemency of the weather, the congregation was divided into two separate auditories. Brother Biddle commenced in the meeting-house, from *Esther* x, 3, "For Mordecai the Jew was next unto &c." Parson Stanford, who attended our meeting on Sunday, followed from *Isaiah* xlv, 22, "Look unto me all the ends of the &c." Elder Fennell led in service on the stage, preaching from *John* xi, 25, "I am the resurrection and the life, &c." Elder Thames followed from *Zeph.* iii, 12, "I will also leave the midst, &c." Elder Crumpler closed from 2 *Cor.* viii, 9, "For ye know the grace of our Lord, &c."

Monday, October 3.

1. Met at 10 o'clock, prayer by Brother Goodman. The committee of Finance gave in their report, and was discharged.

2. Agreed to renew our correspondence with sister Associations, viz: the Charleston, the Raleigh, and the Neuse Associations; whereon, appointed Elders J. Rogers a messenger to the Charleston, Fennell to the Raleigh, and Morris to the Neuse

3. Agreed to dissolve the the correspondence with missions, and relieve the secretary from that office, paying him one dollar and fifty cents for expenses sustained by him in his office.

4. Requested Brother Biddle to close the solemnities of the session, by an appropriate sermon from the stage.

5. Resolved, that this body express in the minutes a sense of gratitude to the inhabitants round about, for the generous hospitality and friendship manifested to brethren and strangers during the session. Directed the clerk to print 500 minutes. Adjourned to time and place appointed. Prayer by Brother Biddle.

Report of the Committee of Finance.

Received from the Churches this year,	$32 72½	
Remaining in fund,	77 70—	$110 42½
Paid for printing last year's minutes,	15 00	
Paid Clerk for his services,	14 00	
Paid Assistant Clerk,	4 00	
Paid Corresponding Secretary,	1 50—	34 50
		$75 92½

GEORGE FENNELL, *Moderator.*
ALLEN MORRIS, *Clerk.*

Counties and Churches	Delegates.	Baptised.	Rec. by Let.	Dismissed.	Restored.	Excluded	Dead.	Number.	Association Fund.
									D.C.
SAMPSON COUNTY,									
Mingo,									
Cohery,	John Crumpler, J. Stephens,	23	1			1	1	167	1 00
Seven Miles,									
New-Hope,	John Chesnutt, S. Boon,	2						16	1 00
Beaulah,	John Ingram, E. C. Gavin,	1				1		24	1 00
Lisbon,	George Fennell, G. Herring,							10	0 75
DUPLIN.									
Bear Marsh,	Allen Morris, H. Moose,	5	3		1		3	41	1 25
Limestone,	Jas. Rhafield, P. Sutherland,	2	1					35	1 00
Muddy Creek,	D. Sutherland, Jesse Brown,	12		3				42	1 00
Nahunga,	Edward Pearsall, E. Lee,	4						17	1 00
Island Creek,	John Carroll,	2						48	1 50
Meadow M. H.	James Murray Jacob Teachy,	1	4					22	1 00
Concord,	Gibson Sloan, Wiley Stallings,	1						26	1 00
ROBESON.									
Ashpole,	Matthew Jones, E. Jernigan,	1					4	61	1 50
Bear Swamp,	S. B. Watson,							13	1 00
Saddle Tree,	John L. Holmes,						1	31	1 00
Burnt Islands,	S. Pitman, R. Mercer,	3					1	32	1 00
NEW HANOVER,									
Bull Tail,	Wm. Walls, Jesse Rogers,	5	2	25		2	3	70	2 00
Maple Hill,	R. Meeks, S Stuckey,			2			1	37	1 00
Riley's creek,	Abel Morgan, Daniel George,			1	1	1		34	1 00
Wilmington,	Jonathan Bryan,	14		1				43	1 50
BLADEN,									
Beaver dam,	David Thames, J. Jessup,	8		1			1	68	0 50
Big Swamp,	Job Goodman, R. Jones,	1					1	51	1 50
Walker's Bluff,	Thomas Russ,						1	93	1 00
ONSLOW,									
South West M. H.	J. Langley, Simeon Williams,		1				1	63	1 50
Yeope's M. H.		3					1	75	2 00
Chapel Run,				1		1	2	19	1 00
COLUMBUS,									
White Marsh,									
Seven Creeks,									
Beaver dam,	L. R. Simmons, Wm. Hayse,	2				1	2	67	1 00
BRUNSWICK,									
New Britain,									
Mill Creek,	Joel Reaves, J. Portervine,	1		2	1		1	37	1 00
CUMBERLAND,									
Cape-Fear,	John M'Daniel, C. M'Allister,	3	4	1		2	4	129	1 00
Thunder Swamp,									
Honey Camp,	Pearce Griffin, J. Hodges,					1		17	0 50

THE CIRCULAR LETTER.

By Elder G. Fennell.

Dear Brethren,

In our address this year, we have made a few remarks for your perusal, relative to covetousness. This is a subject about which we have seldom heard much said, either in the pulpit or from the press. Crimes that are more easily seen, such as drunkenness, cursing and swearing, sabbath-breaking, &c. are often exclaimed against, while this hidden sin, equally as dangerous, if not more so, instead of having its odious deformity exposed, and its evil tendencies brought to view, is suffered either to lie unnoticed, or is touched upon but slightly. Covetousness consists in an inordinate desire of earthly things, or what belongs to our neighbour and a dissatisfaction with what we have, an over-anxious care about the things of this world, a rapacity in obtaining wealth, and a tenaciousness in keeping it. It is a vice that wonderfully prevails upon and insinuates itself into the heart of man, perhaps for these reasons, it often bears such a near resemblance to virtue, lying concealed under the false titles of industry and frugality, brings with it so many plausible reasons, and raises a man in the view of too many, to a state of reputation on account of his riches. But however plausible it may appear upon a superficial view, to examine the matter closely, there cannot be, as one observes, "a more unreasonable sin than this." In the first place it is unjust, only to covet is to be unjust, in principle (and the principle is that by which actions are weighed with him who knows the intention of the heart.) The wretch who is serving or bowing down to this God Avaro, instead of obeying the mandate of the blessed Saviour, "do unto all men as you would have them do unto you," will wrong his fellow creature, use unfair means to procure whatever species of property his wicked heart covets or desires, and cares not who sinks so he can swim, will take advantage of the necessities of others, and use extortion towards them, even in the price of the very necessaries of life which he has to spare, and knows they cannot do without. In the next place, it is cruel. The covetous must harden themselves against the sorrows and complaints of the needy and unfortunate, sometimes pretending to take refuge under this passage of scripture, "if any provide not for his own, and especially those of his own house, he hath denied the faith, and is worse than an infidel." when, at the same time, he could spare a little to relieve the necessitous and be none the poorer, or

not wrong his own family at all. He is much readier to pity than to help, to say, "be ye warned and be ye filled," than to give those things that are needful to the body. Indeed, some are so completely under the influence of this pericious principle, that they are cruel to themselves, deny themselves and their own families the comforts and necessaries of life, in order to accumulate riches, showing plainly, that wealth is the polar star with them, or that the love of money is uppermost in their minds. Such should recollect, that we brought nothing into this world, and it is certain we can carry nothing out, and conclude that Solomon was right when he said, "there is nothing better for a man than that he should eat and drink and make his soul enjoy good in his labour." Meaning probably that no temporal enjoyment is better. In the third place, to be covetous is to be ungrateful. The great thirst for grain which the avaricious are guilty of, renders them dissatisfied with what they possess, they envy those who appear more prosperous than themselves, and instead of being thankful for the blessings that the Father of Mercies has bestowed on them, not considering how much more they receive than they deserve, how many in the world are worse off than they, and how much worse their situation might be, are ready to murmur and complain against that kind hand that supports them. This is base ingratitude, and proceeds from covetousness. Lastly, covetousness is idolatry. This we are plainly told by the Apostle Paul. And it is idolatry of the very worst kind, that of the heart, from whence God is excluded, the creature worshipped more than the creator, and that confidence placed in sordid dust, which belongs to the great Supreme alone. No wonder the Saviour said to his Disciples, beware of covetousness, assuring them that a man's life consisteth not in the abundance of the things he possesseth, and introduces the case of a rich man whose ground brought forth plentifully, who seemed to place great dependance in riches, saying to his soul "thou hast much goods laid up for many years, take thine ease, &c." but in the sequel, shows covetousness to be a very foolish thing, for God said unto him, "thou fool, this night thy soul shall be required of thee, then whose shall those things be which thou hast provided?"

Let such as are in the practice of this sin, consider the judgments that have overtaken, and the punishments that have been inflicted upon such characters. Acham coveted a Babylonish garment and a wedge of gold, which terminated in the destruction of himself and family. Balaam seemed the Lord to know and to offend him both, yet Mammon proved his overthrow, for none can serve them both. Annanias and Sapphira, through covetousness, kept back part of the price of the land, which drew down upon their guilty heads, the vengeance of Heaven in a very visible and

alarming manner. Let them remember also, that it excludes its votaries from the kingdom of heaven. The Apostle mentions it among the works of the flesh, and declares "they that do such things shall not inherit the kingdom of God." In writing to his Corinthian brethren, he advises them, if any one that is called a brother be covetous, with such an one, no not to eat. He also directed Timothy to withdraw from all such as supposed gain to be godliness, and having food and raiment, therewith to be content; assuring him that the "love of money is the root of all evil," and as he said to Timothy, we say to you, "flee these things, and follow after righteousness, godliness" &c.

The limits of a circular will not allow us to go at length into the subject, one thing more however we wish to mention before we close. It has been stated in some publications, and perhaps from the pulpit and in private conversation too, that those who are opposed to missionary exertions, are actuated by covetousness.—Though we fear this is the case with some, yet we have no doubt that there are many of the precious children of God, who earnestly desire the success of the Gospel and the salvation of sinners, are zealous, kind, ready to distribute and willing to communicate, who feel a backwardness in supporting such exertions, because they fear it is not according to a "thus saith the Lord." Then brethren, on both sides of the question, let not him that gives, condemn him that giveth not, and let not him that withholdeth, judge him that giveth; but let every one be fully persuaded in his own mind, rashness and censure should be avoided. It is admitted on all hands, that it is the duty of the people to support the gospel in some way. Then let the brethren not fail to administer to the necessities of those who labour among them in word and doctrine. It is the duty of him that is taught in the word, to communicate to him that teacheth in all good things. The Ox that treadeth out the corn should not be muzzled. Preachers of the Gospel, as well as others, ought also to be guarded against covetousness. "Let Zion's Watchmen all awake and take the alarm they give." The Minister of the Sanctuary should not be greedy of filthy lucre, for it is declared in holy writ, that "a Bishop must not be covetous." In the words of our Lord and Master, brethren, we exhort you to beware of covetousness.. May the Lord incline the hearts of his people to do their duty, and may Heaven's blessing follow for Christ's sake.

GEORGE FENNELL, *Moderator.*
ALLEN MORRIS, *Clerk.*

Lacking 1810-15 & 1824

MINUTES

OF THE

CAPE FEAR BAPTIST ASSOCIATION,

ASSEMBLED AT

THE SADDLE TREE,

ROBESON COUNTY, N. C.

SEPT. 30, 1826.

RALEIGH.

PRINTED BY LAWRENCE & LEMAY,

Printers to the State.

MINUTES, &c.

1. A Sermon, introductory to the Session, was preached according to appointment, by Brother Morris, from "Let brotherly love continue. Be not forgetful to entertain strangers," &c.—Heb. chap. xiii. verses 1 & 2.

2. The members of the Association convened; the list of Churches was called over; and, a majority being present, we proceeded to elect officers, namely: Brethren Goodman, moderator, Morris, clerk, and J. Rafield, assistant.

3. The Association opened with prayer, by Brother J. Rogers; and a committee of Finance selected, consisting of Brethren Gavin, Allen and McDaniel.

4. Invited Messengers and visiting brethren to sit with us; whereon Elders Center, from Raleigh, with minutes, McKay, from Charleston, with a packet, and Copeland, from the Moriah Association, took seats with us.

5. Called for, and read the Church letters, and enrolled the names of the delegates.

6. Read the Circular prepared by the Clerk—received it, giving said author the privilege of correcting it, if he should think proper.

7. On a fair investigation of the subject, agreed to divide the Cape-Fear Association according to the line designated in the minutes of last year, viz. From Wilmington up the mouth of Black river; thence to Lisbon; thence up Great Cohery to the Northern line of the Association. Agreed to call the Eastern division Goshen Association, while the Western retains the name of Cape-Fear.

8. The Association authorised the Committee of Finance to settle with the present Clerk, and divide the A. Fund between the two bodies.

9. Agreed to hold next Cape-Fear Association at Ashpole, Robeson, commencing Saturday before the 1st Sabbath in October. Brother David Thomas is appointed to preach the introductory sermon; in case of failure, Brother J. Goodman. Brother B. A[illegible] mence at 10, A. M.

10. The C[illegible]

son

11. Agreed that Brethren Morris, J. Rogers and Fennell endeavor to visit the Cape-Fear Association at their next session, as a token of union and friendship between the two bodies, with an expectation of a like correspondence on their part.

12. Requested the Clerk to procure, if possible, against the next session of the Goshen Association, the original constitution of the Cape-Fear Association.

13. Appointed to occupy the stage on Sunday, Brethren Copeland, McKay and Morris. Agreed to have 400 copies of these minutes printed and distributed as usual, and concluded the business of this session by prayer to God.

14. On the Sabbath, the preachers appointed to the stage met, and commenced worship at 11 o'clock. Brother Morris preached from Rom. xi. 33, Elder McKay from Psalm lxxxiv. 11, and Elder Copeland from Ezek. i. 10; and Brother Goodman closed by an appropriate recapitulation; also invited brethren and friends to humanity, to contribute (according to Saturday's resolution) in aid of Brother Johnson, of Duplin, an aged, infirm and wornout Baptist preacher. A small collection was consequently taken.

The Committee of Finance gave in their report, viz.

Received of Churches this year,			$24 05
Remaining in fund,			75 92½
Paid for minutes of 1825,	$20		
The Clerk for his services,	14		99 92½
Assistant do.	5		
Elder Morris for visiting the N. A.	8		
		47	
			52 97½
1826. Allowed in advance for printing			
ing this year's minutes,	20		
Clerk for his services as usual	14		
		34	
			18 97½

Should there be an error in the above allowances or calculations, discovered, it shall be corrected.

JOB GOODMAN, *Mod'r.*
ALLEN MORRIS, *Clerk.*

COUNTIES & CHURCHES.	DELEGATES.	Baptised.	Rec by let'r.	Dismissed.	Restored.	Excluded.	Dead.	Number.	A. F.
Sampson	Mingo, Cohery, 7 Mile,	R. Brown, J. Mathis,	29	3		1	1	2	161	$1 50
	New-Hope,	Jonathan Goore,							15	1 00
	Beaulah,	E. C. Gavin, R. Byrd,			1			1	23	75
	Lisbon,	Thomas Vann,	1				1		10	75
Duplin	Bear Marsh,	Allen Morris, H. Swinson,	3	5					46	1 20
	Limestone,	Jas. Rafield,		1	4		4		48	50
	Muddy Creek,	Benjamin Pagget,	6	1	1			3	50	1 02½
	Nahunga,	E. Lee, A. Best,	1	1					18	1 00
	Island Creek,	H Stallings,	6	2	1			2	53	80
	Meadow m. h.	Jas. Murray,							22	1 00
	Concord,	Gibson Sloan,	1		3				24	1 00
Robeson	Ashpole,	John Pitman, Wm. Thomson,	29	1	4		1	3	84	1 50
	Bear swamp, S C	B. Allen, J. Elvinston,	18	1				1	28	50
	Saddle Tree,	John Umphrey,		1	2			1	28	1 00
	Burnt Island,	Jacob Freeman,	3	1	2			2	33	1 00
New Hanover.	Bulltail, Maple Hill,	Jesse Rogers,	1					1	70	1 55
	Riley's Creek, Wilmington,	Joshua Penny,			2				45	1 00
Bladen	Beaverdam,	David Thames,	7			1	2	1	74	50
	Big Swamp, Walker's Bluff,	Job Goodman,	3	2	3			1	53	1 50
Onslow	South W. M. H.									
	Yeope's M. H. Chapel Run,	J. Howard, J. Gornto,	1					2	73	2 00
Columbus.	White Marsh, 7 Creeks,	As last year,								1 00
	Beaverdam,	Luke R. Simmons, C. Spivey,	18	1	1	2		2	83	1 00
Cumberland.	New Britain, Mill Creek,	Joel Little,	6			1				
	Cape-Fear,	Jno. M'Daniel,	2	1	2	0	2	1	127	1 00
S. C.	Honey Camp,	Pearce Griffin, J. Williams,	19						36	75

CIRCULAR LETTER.

The Cape-Fear Baptist Association to the Cl[illegible]

DEAR BRETHR[illegible]
connexion whi[illegible]

world lying in wickedness. The people of God are considered "as pilgrims and strangers in the world." A pilgrim is a wayfaring man—a passing stranger. Let him therefore be careful how he treads the thorny road, otherwise he may fall into those temptations which pierce with many sorrows. Strangers are exposed to insult and misusage, in consequence of the hidden character they sustain as to their origin, kindred, &c. So with Saints, "as unknown, and yet well known," they are in perpetual uncertainty with regard to the treatment they may meet with, or the reception they may find in a world of ungodly men. Jesus was a stranger on earth, and though the people heard him gladly at one time, wondering at the gracious words he spake; how soon is he the object of their malicious persecutions, while they lead him to the brow of the hill whereon their city was built, that they might cast him down head-long! But he escaped out of their hands—their enmity originated in their obstinate hatred to the truth, which appears from the doctrine that gave offence, namely, that of election illustrated in the allusion to the poor widow in the days of Elias, and the leprous Naaman of Syria, the one fed and the other healed; discriminating grace rendered glorious in both—see Luke, chap. 4th, 25th v. The true christain is represented in scripture as sojourning in a strange country, and may very justly consider himself as at a distance from home. New objects often arise to him who literally travels in foreign regions. And so with him who follows Christ. The Apostle Peter was aware of this, and says, "Beloved think it not strange concerning the fiery trial, which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's suffering." We find from experience, numerous unforseen events and unexpected trials await us, which induce the poor wandering stranger to realize himself, far from the realms of perfect peace and tranquillity. The christian is also considered as dwelling in an enemy's land: hence we discern clearly the imperious duty of sobriety, moderation and watchfulness. While we are not to view unrenewed men as common enemies, (but many of them as worthy, though temporal friends,) yet we are to remember that there ever has been an enmity between the seed of the woman and that of the serpent. Hence men of corrupt minds are liable at any time, as occasion may offer, to appear in their true character, even in opposition to Emanuel's kingdom. Mark well the language of Jesus to his disciples, "if the world hate you, ye know that it hated me before it hated you: if ye were of the world, the world would love his own, but because ye are not of the world—therefore the world hateth you." The idea of a sacred unity and a divine separated world, is connected with the true Church of Christ. We [illegible] that in a strong and scriptural sense, there is [illegible] this world and the children of [illegible] bretlıren, in the [illegible] strength, to aid

Counties and Churches.	*Ministers and Delegates.*	*Baptised.*	*Received by letter.*	*Dismissed by letter.*	*Restored.*	*Undersealing.*	*Excommunicated.*	*Dead.*	*In full Fellowship.*	*Sums contributed.*	*For the Missionary Scheme.*
1. Bladen,	DAVID THYMS,										
Beaver Dam.	*William Wilkinson.*	1		1		3	1		65	$ 1	
2. Bladen,	JOB GOODMAN,										
Big Swamp.	George Lelling.	6					1	1	420	2	$ 4 55
3. Brunswick,	———										
Lockwood's Folly.	———	2	1	2				1	41		
4. Bladen,	———										
Walker's Bluff.	———	1		5	3				35		
5. Columbus,	———										
White Marsh.	———	5	28			2		1	61		
6. Columbus,	———										
Seven Creeks.	— —							1	52		
7. Cumberland,	Charles M'Allester,										
Cape-Fear.	John M'Danald.	4	9	9	1	2	3	1	178	2	5
8. Duplin,	A. MORRISS,										
Bear Marsh.	John Oliver.	3		9					37	2 50	
9. Duplin,	N. Waller,										
Muddy Creek.	John Brooks.								48	1 50	1
10. Duplin,	*James Raphield,*										
Limestone.	J. Williamson.	3	1			1	1		31	1 50	
11. Duplin,	B. Best,										
Nahongo.	John Thomas.								22	2 50	
12. Duplin,	R. Chasen,										
Island Creek.	—— Hutchinson.	2		2	1				32	1 50	
13. New Hanover,	WILLIAM WELLS,										
Bull Tail.	Samuel Buxton.	2	1	2				4	73	3	
14. New Hanover,	———										
Wilmington.	———						1	1	22		
15. New Hanover,	John Screws,										
Maple Hill.	M. Mobly.	1	1						29	1	
16. Onslow,	—— Langly,										
South-West.	—— Pitt.	1	2	2			1		43	1 50	
17. Onslow,	JOHN GORNTO,										
Yopes' Meeting House.	Daniel Nixon.	1					1	2	84	3	
18. Robeson,	M. Jones.										
Ash Pole.	Jacob Britt.	9					1		84	2	5
19. Robeson,	B. Britt,										
Saddle Tree.	Jacob Freeman.	1		1					59	1	1
20. Robeson,	By letter.										
Bear Swamp.									29	1	1
21. Sampson,	William Layton,										
Mingo.	J. Starling.		2				1		34	1	
22. Sampson,	Cary Tool,										
Cohary.	John Stevens.	4		2		1		1	132	2	
23. Sampson,	Simon Hobbs,										
Seven Miles.	J. Woodard.		1	1					49	1	
24. Sampson,	John Ingram,										
Beaulah.	F. Shines.		2		2				47	2 50	
25. Sampson,	———										
Hornet Meeting House.	— ——	1		1	2				20		
26. Onslow,	Williams Cox,										
Chapel Run.	B. Johnston.	9			1				39	1	
27. Wayne,	Jethro Oats,										
Thunder Swamp.	L. Rouse.			6					49	1	1 70
28. New Hanover,	Daniel George,										
Riley's Creek.	J. Canidy.	1					1		21	2	
29. Sampson,											
New Hope.	John Carroll.							2	12	1	
	Total,	57	48	43	10	9	12	15	1480	38 50	19 25

N. B.—Those names in SMALL CAPITALS are Ordained Ministers. Dashes (——) denotes no intelligence, therefore their number are as last year. Those in *Italic* are Licenced Preachers.